A U M

"I would not have even the desert wind listen to a word said at low breath against him who now sleeps."—FROM A MAHATMA LETTER.

# THEOSOPHY

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## WILLIAM Q. JUDGE

APRIL 13, 1851—MARCH 21, 1896

THE recognition of those who have passed on has always been one of the main factors in the spiritual life. In the outer world it is seen in many a religious observance, as the ancestor worship of the Chinese, the worship of the fathers or pitris in Ancient India, the worship of the forefathers among the ancient Iranians on the Ferverdegan, and the homage paid to all who have left the earth on All Saints Day—all these being reflections from the teachings of the Ancient Wisdom. There are personalities, men and women, who having lived an incarnate existence have merged themselves in the consciousness of the race to which they belonged, or in the consciousness of the institutions for which they lived and labored. Such men are no more "personalities"; they are ideas. They are institutions; they cannot be separated from the great field of their activities, or banished from the emotions, feelings, reasonings of those whom they energised, for whom they lived, and working for whom, they died. In their very death, they live on, for ideas are immortal, and sacrifice or service never dies.

Just as one cannot think about the Drama without thinking of Shakespeare, nor of Buddhism without thinking of Buddha; no more can we think of the Theosophical Movement of the Nineteenth Century without bringing to our hearts and minds three great, heroic figures—one, H. P. Blavatsky, who brought the Message and embodied it in her life of service, and two others who performed the task, one in Eastern lands, and the other in the Western lands—Damodar K. Mavalankar and William Q. Judge. Damodar had a peculiar mission of his own in his country of India. He fought his battle and was rejected by many there, as Judge fought

in the Western lands and courted a similar fate. Damodar, born a Brahmin, took up the Karma of his caste, lived it, fulfilled it, until the Movement once again became submerged in the superstition and religious apathy that prevail in India.

The story of Judge is even more inspiring. Who was Judge? Or rather, *what* was Judge? For, after all, who can say who a man is? Who can say *who* an occultist is? Those who are Chelas will not speak, and those who speak are not Chelas. But look at Judge's life. He came to H.P.B. as a young man, gave up everything that was, in the eyes of the world, great—a career, name, fame, and the power to lead—and became one of the three founders of the Theosophical Movement. And when two of them, H.P.B. and Col. Olcott, went away in 1878, he remained at his post, submerged in the darkness of the Western world. He struggled, kept the light burning in the world, however dim. True to tradition, before he began teaching he began learning—learning in the great school of life, learning the right and suitable ways and methods of promulgating the great Teachings which had come to the strange land of the West for the first time in the history of Western culture.

Now, ever since the Fourteenth century, when the effort has been made in the Western world to illumine the mind of the race, that effort has been a secret and a private one. The Movements of the 14th, 15th, 16th, 17th, and 18th centuries were embedded in secret societies and organizations. Old students, guided by the light within, came out from among the dead in the world of the dead, and quietly, one by one, retired into the world of the living. But the 19th century Movement was of a different nature. Those who guided the Movement from the beginning—the Masters of Wisdom—had taken on Themselves the heavy burden of making that Movement public, of launching Their Message into a criticising world, part agnostic and materialistic, and part steeped in the superstitions of bigoted religions. To such a world the Message came in the strange, mysterious personality of H. P. Blavatsky. To her came Judge and there began his career. Of the very few, only two of her pupils remained steadfast to their mission and their life to the very end, and merged themselves in the Movement which she headed. These two were Damodar and Judge. But they are no longer *personalities;* Judge is no longer a personality, an American, an official of any body or organization. He is an idea; an institution.

Let us study the Movement of our day, then, not by mere words, but in the life of him whose tradition we inherit and whose work we try with intelligence to carry on. If the work and teachings of Judge taught us to follow him because there was some "mystery" about it; if it demanded a blind faith and blinder following, Judge

would lead us astray; but to proceed from his teachings and the fulfilment of his mission to what he was would be to understand him fully. Enough for us to get the proof positive that he was a link in the chain, an endless chain that stretches far back into the night of time—the chain that binds all disciples all over the world, in all ages and climes, disciples who in incarnations do not stray away, who stand true to the charge, who, attacked, attack not in return, who do not give up standing at their posts because of attacks and hatred heaped upon them. Therein lies the test of Judge as a true disciple. Shall we accept him as a disciple of thirteen years' standing because H.P.B. says so? That saying has its own weight and value, but there is a way for us to make our own test. H.P.B. was not the first Messenger, and William Q. Judge was not the first disciple, unique in position. They were but the flowers in this age as there have been flowers in every age. True Messengers and true Chelas may be known by the immemorial gauge.

First, is consistency. Are there contradictions to be found when the "Epitome" and the "Ocean" are put side by side? When all the articles that Judge wrote in "The Path" are put side by side with all the letters that he wrote to all of his co-workers, is he found to be consistent? It is within our power to test out the consistency of Judge as that of other writers, other authors. Again, was Judge consistent with the spiritual consistency of other spiritual disciples and students? Still more, was he consistent in his teachings not only with the teachings of H.P.B. but with those of all true students of occultism, all spiritual teachers down the ages? If he is not, he is a false teacher; if H.P.B. is not consistent, she also is a false teacher. That is the test which lies within our power to apply—the measuring-rod with which White Adepts, Masters of Compassion, have armed seekers of Truth. Can the Compassionate Ones be conceived of as leaving Humanity in the lurch without a proper gauge or measure whereby that Humanity, incapable of standing face to face with the Masters, can find out for themselves who are the true representatives of the Masters? If this is the policy of the Masters, They are not Masters of Compassion. They gave the gauge to test the Messenger in the light of the Message, immortal and immemorial. Judge stands that test, and so it is that to us who had not the honor of knowing him physically, Judge becomes real—more real than most people known in the physical world by contacting their personalities.

Let us become like Judge. Therein lies an aspect of practising Theosophy, and not an impossible achievement. What is the use of all the sacrifice that he made, all the strength that he showed, if it cannot inspire us as a living fact, and as a living force? Judge is not dead; he is living in more than one sense. Not only does he live as all men live after death, because they are immortal, but he

lives as an inspiring force in the world of the heart, where all spiritual teachers live. In the world of universality, in the sphere of impersonality, Judge lives on. To become like Judge is to embody his message; is to follow the path which he walked. His walking it assured us that we, too, can walk. He may have walked a long distance in one incarnation; he was what he was, and we are what we are, but the difference between us is a difference in degree and not in kind.

And in our work, how shall we follow Judge? Can we not check ourselves up every time we write, every time we speak, or act, or think, or feel, by what Judge did under similar circumstances? Can we not take the trouble to verify the correctness of our ideas and statements by what the great Messengers or true Chelas have written? The immemorial philosophy has not escaped a new fact of life—to be revealed by us! And so, however original our idea may appear to be, if we "follow Judge" we can take care if it dovetails in, checks up, tallies with these immemorial teachings. We can always look for precedents, asking every time if such a procedure is right in the light of those who have proven themselves. We sometimes forget that we are in the process of proving ourselves! Checking ourselves in the light of the actions of the Great Teachers is to follow those Teachers, to follow because we have proven them out. Let those who complain that such is a "worship" of ideas or an institution modify their meaning of the term. Right worship is the attempt to make ourselves *worthy* of relationship with those ideas and institutions. What does a true Buddhist mean when he says, "I worship the Buddha"? "I want to make myself worthy of relationship with the Buddha." When we say, "Let us make ourselves worthy of relationship with this, that, or the other spiritual Teacher," we express the wish to follow in their footsteps, doing what they did, *trying* to do what they did, recognising wherein we fail, accepting it with humility, and picking ourselves up to go forward with confidence.

The quality and position of Judge are evidenced, first, by the capacity to work alone. In that period of his life after H.P.B. and Olcott had gone away to India, from 1879 to 1884, he stood alone, waited and worked in silence and in darkness. Colleagues and friends dropped off one by one and he was all alone. Then, after preparing himself for the higher mission, going to India, making his contacts there, and returning, all of a sudden—as if a bolt from the blue had fallen—springs up in this land of America a wonderful magazine. He had the capacity of the architect to work alone, to plan, before the masons came to the building of the Temple. Second, Judge had that ability to utilize not only the powers and virtues of those who came to him but their weaknesses, their blemishes. He taught them how to overcome their own weaknesses,

and made use of them all by giving them opportunities. He made room in his big plan for their smaller plans, and even though he might not approve wholly of the plans of his associates, he would suggest, or question, but let them find out for themselves. He had a sense of humor, was even at times sarcastic, sometimes scathing. He knew how to be all things to all men, not by flattering but by giving to each according to the need of that particular person. So, the perfect knowledge of the Masters enables Them to just give, in beauty and patience and sweetness, or in strength and silent speech, to each, according not only to his desert but also to his betterment.

All the important incidents of Judge's life embody the teachings; every time he acted, he acted in terms of the immemorial Message. So, the great incidents of his life are landmarks, principles on which we may rest. In that light, examine his activities since the time of the passing of H.P.B., the position he took in London in 1894, his behavior in 1895. In that light, look at his death—not as an incident of his own life, but in the life of the Theosophical Movement of the 19th century. In the putting away of that body on the significant day of March 21st—the day of the Vernal Equinox—there is a "message." The anniversary of the passing of H.P.B. is forty days after. Is it a "strange coincidence" that in the ancient rituals and ceremonials there is the feast of the Spring Equinox, and forty days thereafter another feast when all that has been gathered of the first fruits of Spring were offered to the gods? H.P.B. said, "Make thy calculations, O Lanoo."

The life and labors and death of Judge are incidents in the Movement in which we, too, are factors; it is our Movement as much as Judge's. He made a tremendous sacrifice. Shall we not now take the advice that H.P.B. gave the Theosophists of her day to "stand by Judge," when the time came? Shall we not do as H.P.B. did, work for the restitution of borrowed robes, and the vindication of glorious but calumniated reputations? Judge worked for the restitution of borrowed robes, so far as H.P.B. was concerned; he worked for the vindication of her good name when it was attacked. He advised his co-workers not to indulge in "Blavatskianism" in and out of season, but he preached the Doctrine, and practiced it in his life. Thus our task—to study, to practise, to promulgate, the Message that H.P.B. brought, which Judge explained as best he could to the Western mind, to the Western World, so that Judge's name may be honored, wherever it has been dishonored, not for *his* sake, but for ours. Only as that is done, do we follow the path of the predecessors. Apply as he applied the Message; work as he worked; live and love as he lived and loved, so that the Message may spread and avert the catastrophe which threatens to overtake the world.

# THE SCREEN OF TIME

## "The Typical American"

Writing under the above title in *Scribner's*, Dr. Sven V. Knudsen, Inspector of the Danish State High School, summed up his observations of America and Americans made during an automobile tour of the country during which he was able to mix with our people as the average foreign tourist seldom does. Dr. Knudsen's findings will be found arresting. He discovers that the mass of immigrants several times removed, now located in the United States, still have their hearts in their own old countries—but also he has noted an illuminating something else:

> Anyhow, there is certainly a type that is as pure American as any Indian is Indian . . . I can tell them from any other type. They are, of course, all descendants of immigrants . . . but the wonderful thing is that many of them are only three or four generations from the original immigrants. . . . You find them everywhere in the States—not very many, though—but their appearance seems to radiate that energy, that unconquerable virility and manliness that is the ideal of any wideawake American boy. They do not talk very much of patriotism, yet you feel that they know only of one nation, the United States. . . . I think that these typical Americans play the same part as England's ruling class, performing the duty of being the American public mind. . . . This class of typical Americans is undoubtedly behind everything. They are found in business . . . numerously represented on the staffs of newspapers and magazines, and in educational life. . . . Last, but not least, they are found among the farmers . . .

The foregoing is an example of shrewd and broad-gauged observation, as also a recognition of returning Atlanteans who mayhap were those very entities who presaged and pioneered that wonderful civilization and are now laying the foundations—striking the note, as it were—for the civilization to be. They were "behind everything" (what a stimulating phrase!) then, as they are today; more aware of themselves in that epoch than now, in the sense of a recognition of their nature and mission.

Writes William Q. Judge in *Echoes From the Orient* (1890), Section VIII:

> I can almost see the Atlanteans in these citizens of America, sleepy, and not well aware who they are, but yet full of the Atlantean ideas, which are only prevented from full and clear expression by the inherited bodily and mental environment which cramps and binds the mighty man within. This again is Nemesis-Karma that punishes us by means of these galling limitations and for the time frustrating our ambition. . . . We are, as yet, only preparers, much as we may exalt our plainly crude American development. . . . It is a preparatory cycle with much of necessary destruction in it; for, before construction, we must have some disintegration . .

And then he proceeds to discuss "the seething and bubbling of the older races in the refining pot." The fore-runners of the Sixth

Sub-race of the Fifth Great Race are here—in two marked phases already: the constructive and the destructive types.

> . . . the cycles in their movement are bringing up to the surface now, in the United States and America generally, not only a great glory of civilization which was forgotten eleven thousand or more years ago, but also the very men . . . who were concerned so many ages since in developing and bringing it to its final lustre. . . . The Europeans are also Atlantean monads; but the flower, so to speak, of this revival or resurrection, is and is to be on the American continent. I will not say the United States, for mayhap, when the sun of our power has risen again, there may be no United States for it to rise upon.

## Faulty Education

Speaking in Carnegie Hall, New York, Dr. Alexander Meiklejohn, former President of Amherst College, asserted that only through education can democracy and excellence be unified, but expressed no little pessimism as to their ultimate unification. Said Dr. Meiklejohn:

> Have we begun to educate our hundred million people to be free and yet to live together side by side as closely as you are packed here—to live together in excellence? We haven't begun to think of what education means in those terms . . . and we are talking more of schemes by which people who do not understand can teach than on methods of giving them understanding. . . . Education is a thing that cannot be bought, no matter how much you are willing to put into it. . . .
>
> America is entering on a great new venture for the human spirit . . . the chances are very big that it won't succeed. . . . Shall we turn back and give up Democracy? . . . We can't because the crowd has got its way now . . . in certain external things and the man who tries to take it away in this country is going to get smashed to pieces, thank God.

Dr. Meiklejohn is evidently a believer in brotherhood-from-above-down, instead of the brotherhood-from-below-up so commonly held. It means to "level up," rather than to "level down," and is the truer point of view, since it is Nature's method. For instance:

> Life should be high and excellent. High should be common to all men. The trouble is that as soon as you make life common to all men it is pulled down. As soon as you give the excellent things of life to the crowd, the crowd makes them vulgar. We have excellent music, but what is the music of the crowd? We have good speech, but what a vulgar thing is the speech of the many! We have great drama, but what does it become when the writer is dependent upon the whims of the crowd? What of our art, of our manners, of our social life? There is hostility between beauty and crowds.

This is perhaps the very antithesis of "Socialism," but it is the "voice crying in the wilderness" of one who senses the needs of a *true* socialism. Only the promulgation of the teachings of Theosophy can ever ultimately bring it about. Meantime we believe that

Dr. Meiklejohn would find great satisfaction in reading an old article written by H. P. Blavatsky, entitled, "Civilization the Death of Art and Beauty."

## THE NEGRO MIGRATION

Much is being written of late concerning the widespread migration of the negroes from the South to the North. Viewing the movement, first with interest, then with alarm, the Southerners are facing a growing agricultural paralysis and taking such steps as they can devise to stem the tide. That the situation is economically serious is indicated by a growing body of statistics. In the State of Georgia, for instance, the Bankers' Association points out a threatened reduction of State wealth this year amounting to some $27,000,000, with 46,674 farm-houses vacant, and a labor shortage already of 70,843 persons. On the present basis of migration the number of persons lost in 1923 will be equal to the entire population of ten average mid-Georgia counties. Land worth from $40 to $75 an acre in 1919 is now unsaleable, with weeds the principal crop. Relatively similar conditions obtain in other Southern States.

In all that has been written concerning the situation, nothing has come to our attention that in any adequate way probes to the basic cause of the migration, one of the most interesting and significant race movements of modern times. Immediate causes are clearly recognized, and so obvious that we need not consider them. In the light of Theosophy these are *effects,* rather than causes—the natural consequences of an un-natural situation. Search for a basic cause leads the student down through the darkness of human greed and human agony associated with the word "slavery," down to the hypocrisy and superstition that enabled men to convince themselves that slavery was "right." The church teachings of the Christian religion must bear the onus—putting the criminal burden where it belongs—and it was the "best people" of their time who preached and practised slavery.

The Karma of the negro is no sectional one. We of the North are wont to sit back complacently and view the present difficulties of our Southern brethren with no small degree of self-righteousness. But the Northerners are just as responsible as the Southerners are. The "Negro Question" represents "National Karma"—and more, because the Karma of all those enslaved peoples of a few centuries since is involved, as well as of all those Souls of today who are looking out through the eyes of Negro bodies. Too many believe that "Slavery" was settled forever in the United States some sixty years ago—at what terrible cost both South and North! It was not so settled, but only temporarily *adjusted;* and the Great Adjuster whose lofty calmness and humble human-ness made the first step possible was removed from a Nation that no longer was

worthy, before further true adjustments by one able to make them could be carried through.

Now the dark cloud of the race-mind of the "younger brothers" who have been wrenched from their own true environment and so misused by those who should have been their "instructors" is leaving the South, to settle down over the North—among us who have thought of the "Negro Question" as a sectional matter. How are we going to "settle" it? Has the Christian Church, the primal cause of these centuries of wrong and oppression, a formula?

### National Readjustments

There are national readjustments internal, as well as national adjustments external. Russia represents the operation of both at one and the same time—as does Germany, and in increasing measure England. The negro migration in the United States is a phase of the setting of the stage whereon our Nation is to meet the "quick" Karma of less than two hundred years of things done and left undone; effect an internal adjustment under which alone it will be able to proceed as a Nation.

It is only one of the phases. Others may be symbolized by such "pairs of opposites" as: Capital-Labor, Party Government-Democracy, Special Interest-Public Interest, Prohibition-Freewill, Catholicism-Protestantism, Fundamentalism-Liberalism, Militarism-Pacificism, Isolation-Internationalism—and a host of others.

They can all be summed up in one inclusive pair: Materialism-Spiritualism, using the latter word in its highest sense. Is man a body, or is he a Soul dwelling in bodies of temporary duration? That is the question for final determination for any man, or any group of men. All adjustments, internal or external, individual or national, depend upon the answer. As Lincoln said, "A Nation cannot endure part slave and part free;" so it is today with nations, and with individuals by analogy.

It is not expected that any of these phases will be finally "settled" within the next few years; but some of them will undoubtedly force themselves to such a point of issue that adjustments will take place. The adjustment of one will involve the adjustment of another, and so on. The note set by the first adjustment will establish a tone that will be heard through all the rest. It will be a "natural" or a "sharp"—and who can expect, in view of the frictions that now prevail throughout our people, that harmonious vibrations will result? Unless a man ceases to war within himself, how can he cease to war with others? So with groups of men.

The sooner we can adjust, the sooner we can help Europe and the world at large. Humanity groans in its travail and waits for America, the melting-pot, representative of the mental and psychic strains of every race on Earth, to make its adjustments, "get born"

as a Nation, and step forth in its youthful strength, vigor and brotherly enthusiasm to help all the others re-establish themselves on a sounder basis.

This is what co-operation means in its world sense, but it cannot be realized internationally until it is accomplished intranationally. One Theosophist saw the vision, and pointed the way towards its accomplishment by establishing an Association founded upon a basis upon which all Theosophists can unite. Others are carrying the work forward. It grows.

"In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility."

## KARMA OF ANIMALS

The thoughtful student of Theosophy will find much to ponder over in the bits of news appearing in the press every little while relating to curious happenings in which members of the human family and of the animal kingdom come into some special and unusual relation.

For instance, there was the incident of a wild moose coursing frantically through the streets of a Maine town recently; a pebble thrown up by its hoofs struck and shattered the windshield of an automobile, causing the probable loss of sight in one of its driver's eyes. Again, a St. Louis physician shot a flying duck and, while aiming at another, was struck in the face by the body of the first one—result, probable loss of one eye.

These are two typical instances; there are many others. The casual reader sets such happenings down to "chance"; the student of Karma sees the operation of Law—an individual who in this or some prior life has so acted towards the animal kingdom as to direct towards himself a specific adjustment when a fitting environment makes it possible. It is the Karma of the animal, as well as of the man—the latter as an individual, the former as a congeries of elementals representing a kingdom in nature. The man is a responsible entity with the power of choice; the animal is an irresponsible karmic agent by the use of which "Nature" restores a disturbed equilibrium—at the point of disturbance.

But how many of us, even though we suffer from none of these "accidents," are working intelligently and in brotherly fashion with nature? It can only be done from an understanding of *The Bhagavad-Gita,* Chapter III, that puzzling passage on "sacrifice." This does not relate to the joining of human societies, the eating or non-eating of meat—or anything of the kind—but to an attitude of mind that flows from an intelligent understanding of the basis of life. Co-operation with all that lives follows, and the proper use of everything in Nature.

## Delinquents and Criminals

Statistics are proving that neither riches nor education are of avail in preventing crime or delinquency. At the recent meeting of the British Association at Liverpool, Dr. C. Burt, a recognized authority, declared that very few criminal children came from criminal families, but that four-fifths of them were the offspring of well-to-do parents. London statistics, he said, showed that the greatest number of child delinquents were in the West End, where almost every building is a theatre, moving picture place, restaurant or saloon.

A report to Johns Hopkins University by Prof. Carl Murchison, of Clark College, result of three years of comprehensive research, stated that college educated men turn criminals in the same proportion as their less educated brothers.

> Ministers rank with doctors and lawyers as offenders against the law and 98 per cent. of educated criminals are church members. . . . Educated criminals were held for premeditated, well planned crimes, such as forgery and swindling, but not often for crimes of violence such as murder and burglary. . . . Of the few women of college education in prison most had committed murder. . . . California prisoners are more intelligent than those of any other State.

All of which tends to suggest that a civilization which regards the amassing of wealth as the supreme goal, and which looks for leadership to the products of materialistic intellectualism, under a materialistic religion, is not altogether a success. The time must arrive at no distant day when the ideal of a spiritual basis will no longer be sneered at—but, rather, sought for.

## "Oh Wise Judge!"

Many persons were undoubtedly puzzled at the remarks of Judge Mary Bartelme, of Chicago, recently when she suggested that much of the present-day talk about men versus women is ridiculous; but students of Theosophy will recognize her wisdom, and the doctrine of Reincarnation that underlies it. She is thus reported:

> "Has anybody been both a man and woman? Until we have lived on this earth as a man, and come back again as a woman, and remembered both experiences, we can hardly make mathematical comparisons of the passions and instincts of the sexes."

Nor is it likely then that we will want to, as undoubtedly we will have better purposes to serve—and the wisdom to fulfill them. Meantime, the ancient admonition of Prajapati to his Sons will make a proper motto for the thoughtful: Be restrained, be liberal, be merciful. It is the death of selfishness.

# THE MAHATMA LETTERS

THE publication of *The Mahatma Letters to A. P. Sinnett* signalizes the passing of the midway point in the centenary cycle of the Theosophical Movement, the entrance upon its upward curve to 1975, when a new Messenger—not a new Message—shall appear. Beginning with the coming of H. P. Blavatsky to New York City in 1873, the centenary cycle was formally launched with the foundation of the Parent Theosophical Society in November, 1875. From that day to this the various stages in the descent of the Movement from spirit to matter have been manifested in events that are, or should be, well known to all theosophical students. Before 1875 the fact of Masters, the teachings of the Wisdom-Religion, the existence of the Theosophical Movement, were unknown in the West—a sacredly guarded secret of Occultism. Now the Messenger has come and gone, the Message has been placed of record, the Movement made public, and all are in the faithful or unfaithful stewardship of the theosophists.

*The Mahatma Letters,* which now reach the stage of full publicity after forty years, were all written in the period from 1880 to 1885, that is to say during the first ten years of the Movement. In point of time they antedate the *Secret Doctrine,* which was published in 1888, and in point of fact they were the moving cause of the character of that great work, which was originally intended to be merely a revised edition of *Isis Unveiled.* These *Letters* are, beyond all question, the one great and final contribution to Theosophical literature and history since the *Secret Doctrine.* They solve the hitherto baffling and inscrutable mysteries in connection with the public course of the Movement, by bringing to light the missing links of its degradation through theosophists, theosophical societies, and the world at large. The *triple* aspects of the Movement are still either ignored or corrupted both on the part of theosophists and the public.

All three aspects are extensively treated in these *Letters,* and have become public property in inverse order. Philosophically, whatever there is of value in Mr. Sinnett's two books—*The Occult World,* published in 1881, and *Esoteric Buddhism,* first issued in 1883—was derived from the *Letters.* The student of to-day has but to compare the teachings in the *Letters* with the presentations made by Mr. Sinnett to see how often and how sadly Mr. Sinnett misunderstood both the spirit and the letter of what was given to him in trust. *Man: Fragments of Forgotten History*—now itself almost forgotten—written by Mohini M. Chatterji and Mrs. Laura Holloway, and published in 1885—was also derived from these same *Letters* and, if anything, interpreted their teachings in still

worse and weaker fashion. *Fragments of Occult Truth,* originally published serially in *The Theosophist* in 1882 and 1883, and written chiefly by Mr. Sinnett and Mr. A. O. Hume, were likewise based upon the *Letters,* but the errors there made were largely corrected in notes by H.P.B., Subba Row, Damodar Mavalankar and other *Chelas,* and occasionally by the Masters Themselves, as the *Letters* now make clear. After his removal to London Mr. Sinnett permitted copies of some of the *Letters* and of extracts from others to be made and privately circulated. Miss Francesca Arundale, Mr. C. W. Leadbeater, Mrs. Annie Besant, and a few others were thus favored. None of these ever made any public beneficial use of them, and therefore benefited from them personally as little as Mr. Sinnett and Mr. Hume.

Copies of all the *Letters* were originally supplied at the time to H.P.B. by the Masters Themselves. From H.P.B. Mr. Judge had copies and both Judge and H.P.B. made extensive use of them. Not only were they and other communications direct from the Masters employed in the composition of the *Secret Doctrine,* but textual extracts were published in the *Path* and in *Lucifer.* Besides this, other extracts were published without mentioning their Source, and in scores of their magazine articles both H.P.B. and Mr. Judge embodied one and another aspect of the teachings imparted in the *Letters.* With the authentic text of the *Letters* now before him, the theosophical student of to-day can re-read the various writings of the pioneers of the Movement and easily discern for himself at first hand who was, and who was not, what was and what was not, true in substance and in form to the Great Example set in these *Letters.* Such a study and comparison will show the gradual divagations in teaching and in practice of many of those who rose to prominence and leadership. Taken as the standard of theosophical teachings, ethics and conduct, these *Letters* shed an uncolored, albeit a terrible light on the corruption of the exoteric aspect of the Movement—the old Theosophical Society—by those to whom both the world and the Fellows looked for inspiration and guidance. No thoughtful man can avoid seeing how the existing debasement has been brought about, and how it parallels in every respect the debasement of Hinduism, Buddhism, Christianity, and all earlier impulsions of the Theosophical Movement. Now, as before, the corruption and degradation have come about through *Karma,* Cause and Effect. *Esoteric failures* became *exoteric leaders;* psychics, mediums, and priests replaced the true *Chelas;* oracular and "inspired" utterances were substituted for a consistent philosophy; Authority dethroned Reason, faith took the place of knowledge; Theosophical sects have replaced the Theosophical Movement.

On the other hand, the *Letters* shed a glorious illumination on the Theosophical writings and career of H.P.B. and W.Q.J. More

these *Letters* are conned, more their contents and implications are used as a searchlight, more and more clearly will stand out the unique consistency and authenticity of the great Messenger and her Colleague. Neither in philosophy, in ethics, nor in practice did their life work vary in whole or in part from the lines laid down in the *Letters* of the *Mahatmas*. Their calumniated reputations are vindicated. It remains for individual Theosophists everywhere to demand for a spoliated past that credit for its achievements which has been too long withheld, to call for the restitution of borrowed robes—to show neither mercy for enthroned error, nor reverence for usurped authority, if the work of the Theosophical Movement is to be restored to its pristine purpose and purity. There must be a *return to the Source* of all theosophical teaching and endeavor—the Messenger and the Message.

*The Mahatma Letters* supply the missing links in many matters of historical as well as philosophical and occult mysteries. Readers of *The Theosophical Movement*, originally published in this magazine and beginning in January, 1920, will be able now to verify the exactitude of the deductions as well as the facts therein submitted on controverted subjects. A study of the complete text can alone show how vast and inclusive is their light on the past, the present and the future of the Theosophical Movement, but a partial index can be given of some of the hitherto unknown or unused values now made realizable.

The great mystery of the Psychical Research Society's "exposure" of H.P.B. and her phenomena is now plain enough. The *Letters* disclose the disaffection of Stainton Moses ("M.A., Oxon."), C. C. Massey, and others—all spiritualists—with the theosophical teachings on "communication with the dead" and mediumship in general. It was these gentlemen who were prime movers in the organization of the S.P.R. Their object was phenomena, not Brotherhood; mediumship, not chelaship. All were actuated by these motives and by distrust of H.P.B. and hatred for her teachings.

The "Kiddle incident" is treated at length and cleared up, and with it the obscure subject of "precipitations" and "occult messages" is covered far more fully than in any literature hitherto extant. "Messages" are shown by the Mahatmas Themselves as being precipitated by *Chelas* of varying degrees of proficiency by Their orders in Their own "adopted" handwritings for purposes of communication with non-chelas. The whole "Judge case" hinged on this sole subject. Mrs. Besant's charges against Mr. Judge in 1894 were, on her own declaration, due, not to the fact that he gave out various messages from the Masters—she admitted their substance was from Them—but to the fact that Judge's messages were in the script made familiar by the messages coming through H.P.B.

Because these messages "were neither written nor precipitated *directly* by the Master in whose writing they appear," Mrs. Besant charged Mr. Judge with "forgery," with "fraud," and with "misusing the handwriting of the Mahatmas." "Now personally," declared Mrs. Besant, "I hold that this method is illegitimate and that no one should simulate a recognized writing which is regarded as authoritative when it is authentic. *And by authentic I mean directly written or precipitated by the Master Himself.*" Thus Mr. Judge was assailed and dishonored and his reputation covered with obloquy. Now, in His own *Letters,* we find the Mahatma Himself writing to Mr. Sinnett in a "strictly private and confidential" letter in or about 1882:

> Another of our customs, when corresponding with the outside world, is to entrust a chela with the task of delivering the letter or any other message; and if not absolutely necessary—to never give it a thought. *Very often our very letters*—unless something very important and secret—*are written in our handwritings by our chelas.*

This very fact had been repeatedly stated by both H.P.B. and Judge, with the further statement that no *external* signs, such as script, handwriting, cryptographs, seals, and "precipitation" itself, should be regarded by anyone as either "authoritative" or a certificate of "authenticity," but that all messages, phenomenal or otherwise, should be regarded on the basis of their *philosophical and moral worth.* Yet it was precisely "signs" that the phenomena hunters high and low were always looking for. And when the "signs" were present but the contents of the messages such as to oppose or upset their preconceived notions, then, in every case, these would-be "occultists" were sure "fraud" had been practiced or attempted upon them.

Mr. Sinnett's recently published posthumous "Early Days of Theosophy in Europe" shows that he very early became convinced that H.P.B. was a "fraud" also. The now published *Letters* show why and wherefore. Over and over the Master reproves, reproaches, corrects Mr. Sinnett, warns him, pleads with him; over and over He reaffirms the knowledge, the *bona fides,* the dependability of H.P.B. as Their Agent—all to no purpose. Finally the Master quit all communication with Sinnett—who thereafter had recourse to mediums and psychics for thirty-five years for his "messages from Masters."

When Judge was accused he pointed to H.P.B. and finally published a certain "message" delivered through H.P.B. to the Brahmin members at Allahabad in 1881. This was the famous "Prayag Message." Col. Olcott pronounced it a "fraud," and Mrs. Besant a "forgery." Now the complete text is published as No. CXXXIV, in *The Mahatma Letters.* Readers can compare it with Mrs. Besant's statements in the articles "East and West" and "The

Prayag Letter," in *Lucifer* for May and July, 1895, and with Col. Olcott's "Postscript" in the *Theosophist* for April, 1895. Once more Mrs. Besant is shown to have been wholly mistaken and a pitiful as well as a pitiable guide in Occultism.

Still another matter cleared up in *The Mahatma Letters* is the famous controversy over whether Mars and Mercury are part of the "earth chain of globes." Mr. Sinnett thought and taught that they are, and when H.P.B. corrected his interpretations in the *Secret Doctrine,* he said she was wrong and maintained his own accuracy of presentation. Later on, after her death, he repeated his assertions and declared she was under "other influences than those of the Masters." Judge defended the knowledge and faith of H.P.B. and this, in 1893, was the starting point of the conspiracy against Judge which culminated in the charges of 1894-5. The original text of the *Mahatmas Letters* to Sinnett himself now make clear that H.P.B. was right and Sinnett wrong. On this Mars and Mercury dispute Mrs. Besant first sided with Judge and H.P.B. *(Lucifer,* August, 1893, pp. 576-7), then equivocated *(Lucifer,* November, 1893, p. 206), then sided point-blank with Mr. Sinnett *(Lucifer,* December, 1895, p. 271), and, to bolster up her affirmation, declared that the Master Himself had said "categorically, that Mars and Mercury made part of the chain of which our Earth is the fourth Globe. . . . Mr. Sinnett's statement is entirely borne out by the original letter." Mrs. Besant's accuracy and trustworthiness can be examined by comparing her various statements as cited with the exact text as given in *The Mahatma Letters,* pp. 148 and 176. The subject matter of this controversy itself is ably treated in an *Appendix,* beginning at page 489, written by the Compiler of the *Letters,* Mr. A. Trevor Barker, himself a Fellow in Mrs. Besant's Theosophical society.

The *Letters* make plain the basis and origin, not less than the hitherto concealed facts of the *internal* difficulties which, within the first seven year cycle of the Parent Theosophical Society, made a breach which was never healed in the solidarity of the "Third Section." Through this breach, as through a *crevasse,* poured the "muddy torrent of *Kamloca,*" spreading disaster and ultimate ruin (a) to the professed "Objects" of the Society; (b) to the "Esoteric Section," composed of "lay" and "probationary" chelas; (c) to the purity of the original teachings; (d) to the theosophical repute of H.P.B. and W.Q.J. Step by step with this inundation the original impulses have been submerged, the spurious and the corrupt have usurped the place of the genuine. *Black* magic has triumphed over White in the public aspect of the Theosophical Movement, and the once living Theosophical *Society* is no longer even a *"shell;"* it has become a mere scattered and incoherent mass of *skandhas. As a body,* the Theosophical Movement has perished, but to-day, as

always, there are the individual *units,* "the true Theosophists in every country and of every race," who have in all times given the public Movement whatever vitality it may possess. They are now armed as never before, for they have a recorded philosophy, recorded history, recorded experience, before their very eyes in their own generation; the world's need is greater than ever. The forces of evil have done their worst, but they could not prevent the making and the imprint of the triple record for the sure guidance of all who seek to form a nucleus of Universal Brotherhood on the imperishable foundation. Let all true Theosophists rejoice at the light that is now shed on the dark places of the past and present, and go on with the work of fitting themselves to be the better able to help and teach others, by studying, applying, promulgating, the lessons and the facts of theosophical philosophy and theosophical history.

*The Mahatma Letters to A. P. Sinnett* should not be confused by theosophical and other students with a small volume lately published in India and Chicago by interests connected with the official conduct of Mrs. Besant's society, and which is made up of copies and extracts, out of setting and out of relation to the whole series. The genuine edition of *The Mahatma Letters* contains the complete and unexpurgated *verbatim* transcript direct from the original Letters which were bequeathed by Mr. Sinnett to his executrix and by her turned over to Mr. Barker for publication. The volume is issued by the well known London house of T. Fisher Unwin, Limited, and contains 492 + xxxv pages. The English edition is priced at 21 shillings, but we understand that an authorized American edition is to be brought out by Frederick A. Stokes Co. of New York City.

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## Work of Nirmanakayas

A greater part is taken in the history of nations by the Nirmanakayas than anyone supposes. Some of them have under their care certain men in every nation who from their birth are destined to be great factors in the future. These they guide and guard until the appointed time. And such proteges but seldom know that such influence is about them, especially in the nineteenth century. Acknowledgment and appreciation of such great assistance are not required by the Nirmanakayas, who work behind the veil and prepare the material for a definite end. At the same time, too, one Nirmanakaya may have many different men—or women—whom he directs. As Patanjali puts it, "In all these bodies one mind is the moving cause."—*W.Q.J.*

# STUDIES IN THE SECRET DOCTRINE

## V

### Be-ness, Becoming, Being

ALL truths harmonize and make a complete system of thought. This is axiomatic, and therefore though not provable, is realizable. Among scientists and philosophers prevails a strong tendency, due to their desire to conform as much as possible to the dictates of Logic, to postulate that all truths harmonize; but in this era of specialization who dares the attempt to master all truths of the many branches of knowledge? Much less is there a chance of our finding a person audacious enough to assert that through such mastery he has reduced his mass of data and information to a complete and consistent system of knowledge. But such *is* the claim made on behalf of Theosophy. It is a synthesis of science, religion and philosophy, consistent in all its parts and therefore a harmony, and withal so beautiful that it is a symphony.

There are two ways out of the difficulty in which people find themselves when they face this problem of Absolute and Relative Knowledge, some aspects of which were examined in the first series of these studies: (1) to assume the honest position of the true scientist and plead limitation of knowledge and confess that inconsistency obtains; (2) to resort to the ways of the sectarian religionist and plead the miraculous intervention of God and Gods, the Devil and his hosts, for things not understood or happenings which contradict pet notions and accepted theories.

With the first, Theosophy has little quarrel. It recognizes the state of unfolding consciousness which is that of the civilized crowd, many of whom forgetful of this state, repeat in pride, "behold I know." To this attitude it gently responds with the impersonal reminder: *Hominum Sententia fallax.* Our one effort with science is to point out that its very claim of exactness is inconsistent with its progressive development, year after year, whereby one "exact" position is abandoned in favor of another and new "exactness" which presently meets with the same fate. In this respect the true science of Theosophy can be rightly called exact, for its fundamentals and principles, as well as its many details and myriad particulars are static, always and everywhere, in their consistency, constancy and immortality.

With the second position, Theosophy has a war to wage. Theosophy does not believe in miracles, and therefore in no era of miracles. It affirms, because it knows, the unerring working of Law, and therefore rejects the existence of miracle-workers and of their parent the Miracle-Worker named God. With us God is

Law, and beings high and low, from Shining Lords and Super-Men to elementals and elementaries are creatures born under Law, live and serve by Law, change and unfold because of the Law. For Theosophy there are no unsolved mysteries, necessitating either of the two positions mentioned above.

The three Fundamental Propositions which are the subject of our study in the current series deal with the nature of Law, in cosmos and in man. In our last we indicated their nature in examining the threefold approach to them in the moral world within, and the world of living stars, "Sparks of Eternity," without. In *Isis Unveiled* (ii, pp. 587-88) the three Fundamentals are taught in the second and third item of the ten, thus:

> Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit,* source of all forces, alone eternal and indestructible. The lower two constantly change; the higher third does not.
>
> Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

The first item of *Isis Unveiled* deals with the subject of which we were speaking and unequivocally asserts:

> There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active.

In the study of the *Secret Doctrine* the effort of the student should be to apply to the full what is implied in this first postulate of *Isis Unveiled.* The philosophy of the *Secret Doctrine* is not speculative but can be practically realized and demonstrated by each one for himself. Its science is exact—the "mathematics of the Soul" as pointed out by W. Q. Judge, and its doctrine is single in the sense that any one factor discarded the whole system crumbles to nothingness. In this lies the power as well as the proof of Theosophy, as a system of *synthetic* knowledge.

Humanity suffers more from the obsession of a miracle-complex than is generally recognized. The student of Theosophy is apt to come under its pernicious influence, however unwittingly. In place of a wonder-working God of inscrutable disposition we are apt to install wonder-working Masters, and substitute the *Secret Doctrine* or *The Ocean of Theosophy* for the *Quran* and the *Bible.* Since "there is no miracle" there is none in Theosophy—either in its philosophy or in any of its organizations, whatever the form of philosophy and whatever the era of organization. The illusion of this miracle-current is so mighty that we are apt to say with Huxley:

> If some great Power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock and wound up every morning before I got out of bed, I should instantly close with the offer.

Would it be exaggeration to say that nine-tenths of civilized humanity have struck such a bargain, through the agency of creeds and the craft of priests—only, they neither think true, nor always do right. It was the same Huxley who warned his pupils—"Irrationally held truths may be more harmful than reasoned errors," and there is a lesson for us all in the statement.

In studying the three Fundamentals of the *Secret Doctrine* we should continuously bear in mind—"There is no miracle." These propositions have to be perceived by us and ultimately realized. Vision is neither of argument, nor of analysis, and realization is not provable. Each student of this great book has to make his own effort at this realization, through an intuitive vision of universals and the altruistic service of its reflected particulars. These Fundamental Propositions have inherent in them the strength of universality and eternity. They are the very Soma Juice—essence of all Wisdom; they are in truth Omar's mystic grape

> . . . that can with Logic absolute
> The two-and-seventy jarring sects confute.

To try to get this Logic absolute of the three Propositions is the primal task before the student. For this the first item of *Isis Unveiled* is the first means—"There is no miracle."

Theosophy does not believe in Divine license, but in Divine Law and therefore accepts Hume's definition of miracle as a "violation of the laws of nature." The study of Divine Law—its operations in Rest or restlessness, in Motion or inertia, in Monad, in Man, in Atom, in Cosmos, has for its axioms these three Fundamental Propositions. They have therefore to be taken, from the very start, as expressions of Knowledge under Law and not as transcendent revelations born of miracle; therefore, they should not be dicta for belief, but subjects of enquiry and reflection, thought and visualization, leading to Knowledge. They are the basis for all real magic, which is "the higher study of divine, and yet not super-natural law." (*Modern Panarion*, p. 203.) In this connection it is necessary to understand the following on pp. 168-69 of *Secret Doctrine*, Vol. 1:

> Of the four Vidyas—out of the seven branches of Knowledge mentioned in the Puranas—namely, "Yajna-Vidya" (the performance of religious rites in order to produce certain results); "Maha-Vidya," the great (Magic) knowledge, now degenerated into Tantrika worship; "Guhya-Vidya," the science of Mantras and their true rhythm or chanting, or mystical incantations, etc.—it is only the last one, "Atma-Vidya," or the true *Spiritual* and *Divine wisdom*, which can throw absolute and final light upon the teachings of the three named. Without the help of Atma-Vidya, the other three remain no better than *surface* sciences, geometrical magnitudes having length and breadth, but no thickness. They are like the soul, limbs, and mind of a sleeping man; capable of mechanical notions, of chaotic dreams and even sleep-walking, of producing visible effects, but stimulated by instinctual not intellectual causes, least of all by fully conscious spiritual

impulses. A good deal can be given out and explained from the three first-named sciences. But unless the key to their teachings is furnished by Atma-Vidya, they will remain for ever like the fragments of a mangled text-book, like the adumbrations of great truths, dimly perceived by the most spiritual, but distorted out of all proportion by those who would nail every shadow to the wall.

Atma-Vidya, the Science of the Self, is founded on these three Propositions. They verily are the three dimensions of Atma-Vidya. Their activity and operation in cosmos and in man are itemized as numbers 2 and 3 of the 10 items in Vol. ii, of *Isis Unveiled;* but these are acceptable to and accepted by orthodox theologies, provided they are given the right of private interpretation of the items; however, in conjunction with Item 1, they cannot but be rejected by believers in special creations and revelations, miracles and magic. On the other hand modern science will readily accept that "there is no miracle" but—in conjunction with items 2 and 3? Theosophy alone accepts both the groups and to make that acceptance rational and practical the *Secret Doctrine* begins where *Isis Unveiled* ends and puts forward the three Fundamentals.

To study these Fundamentals in terms of Atma-Vidya, Self Knowledge, is to see them as parts of ourselves; but it is the Universal Self and not its particular reflection-aspect which is the human "I." The attempt, therefore, should be to see their universal application first and then all else. As a matter of fact when the three Fundamentals are perceived metaphysically in terms of cosmic ultimates their presence and workings become clear everywhere and always in the phenomenal worlds. It is this which the *Secret Doctrine* Vol. 1, Pages 14 to 18 demonstrates.

The most obvious of human experiences is that we exist—we are. We can never conceive, imagine or even fancy that we do not exist, that we are not. In the *Mandukyaopanishad,* verse 7, it is indicated that *the one sure proof of the Self is Itself.*

It is the problem and process of Existence which our intellect has first to perceive and then to realize. To aid this perception the *Secret Doctrine* puts forward the three Fundamentals in terms of Life, Existence, which *is* through changes and mobility as well as through stability and inertia. Be-ness, Becoming, Being—such is the first, the primal, the parent trinity, the Source of all trinities of consciousness-substance the Trinity of Principles—the one Principle.

As a first glimpse of the Vision of this Reality it will be enough if we see that Be-ness always is, that Becoming always is, that Being always is.

Be-ness does not become; Be-ness IS.

Becoming always is—it does not begin nor end. It may be on the Pravritti-marga, the Path of Forth-going or on the Nivritti-marga, the Path of Return, but it always and always is becoming.

From the state of manvantara-manifestation to that of pralaya-non-manifestation, or vice-versa, it is always Becoming. Becoming does not become Be-ness, anymore than Be-ness Becoming. Nor is Becoming at any moment Being.

Being always is, whether asleep or awake, turned within or looking without. Its states or conditions alternate but It always persists. It may be on the plane of realization of unity with the All-whole, Atma-dasa, or on the plane of phenomenon, where such realization is absent, Ahankara-dasa—but it *is*.

These three, Be-ness, Becoming, Being are one; human intellect perceives them, examines them, understands them for the sole purpose of realizing that they are one. This one in its threefold aspect is the foundation and the basis of Life, Unfoldment, Realization—Life is, Unfoldment is progressive, Realization is attained.

In Ancient Indian philosophy these are named Sat, Chit, Ananda which are translated as Existence, Ideation, Bliss. The trinity as the unit is named Sat-chit-ananda-Ghana. Why Being is of the nature of Bliss, how Ideation is Becoming, what Existence is Be-ness are the primal, most intimate and highly practical questions, for in answers to them are found the meaning and purpose of our own life, growth and ultimate regeneration.

Therefore says *Isis Unveiled* Vol. 1, page 511:

> This "secret doctrine" contains the alpha and the omega of universal science; therein lies the corner and the keystone of all the ancient and modern knowledge; and alone in this "unphilosophical" doctrine remains buried the *absolute* in the philosophy of the dark problems of life and death.

In the *Key to Theosophy* (p. 50) in answer to the query "Then your Absolute thinks?" it is said:—

> No, IT does not; for the simple reason that it is *Absolute Thought* itself. Nor does it exist, for the same reason, as it is absolute existence, and Be-ness, not a Being. Read the superb Kabalistic poem by Solomon Ben Jehudah Gabirol, in the Kether-Malchut, and you will understand:—"Thou art one, the root of all numbers, but not as an element of numeration; for unity admits not of multiplication, change or form. Thou art one, and in the secret of Thy unity the wisest of men are lost, because they know it not. Thou art one, and Thy unity is never diminished, never extended, and cannot be changed. Thou art one, and no thought of mine can fix for Thee a limit, or define Thee. Thou ART, but not as one existent, for the understanding and vision of mortals cannot attain to Thy existence, nor determine for Thee the where, the how and the why," etc., etc. In short, our Deity is the eternal, incessantly *evolving*, not *creating*, builder of the universe; that *universe itself unfolding* out of its own essence, not being *made*. It is a sphere, without circumference, in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes—ITSELF. It is the one law, giving the impulse to manifested, eternal and immutable laws, within that never-manifesting, *because* absolute LAW, which in its manifesting periods is *The ever-Becoming*.

# AMONG FRIENDS

"POOR Prism!" said Doctor, shaking his grey head commiseratingly—and at the same time trying to keep back a persistent smile that would not be denied.

"Poor Mrs. Prism is what I would say," declared Pilgrim. "He has to listen to it, but she is in sadder case than he is—making the worst kind of Karma by attaching herself to all these things she dislikes and objects to so vigorously."

"Yes, but *he* is attached to *her*!" chortled Captain Blunt.

"Children, this won't do at all!" interposed Mother, with mock severity—and exactly interposing her words between Mrs. Crystal and the sentence the latter was about to utter, thus leaving Friend Laura almost agasp.

It was like this: The Prisms, in town for a few days, had dropped in on the Family that afternoon for a cup of tea and a few minutes' chat. Something said about the Study Class, which they had attended the evening before, seemed to rouse Mrs. Prism one degree beyond her usual crispness—not to characterize it more strongly. She spoke of the poor ventilation of the hall, remarked that the lights hurt her eyes, spoke disparagingly of the way the chairman had handled the meeting, criticised a speaker or two, as also the arrangement of the platform flowers. It was neat, net, complete and conclusive—while Mr. Prism interposed his usual "Now, Maria's!" with their usual ineffectiveness—finally inventing an all too transparent engagement, to enable him to transport his consort out of the apartment and into the open air.

"She is a very honest woman," said Mr. Browser gently.

"Very," agreed the Judge dryly. "Also vigorous," he added musingly, "and vigor when turned to constructive purposes is just like steam in a locomotive—it makes things go!"

"Well, I for one learned something," quietly remarked Mr. Quester who, it happened, had served as substitute class leader the evening before.

"Why, so did I," said Mrs. Crystal rather surprisedly, "I *have* been getting careless with those flowers."

"And I confess I forgot to turn on the ventilating fan last night," admitted Captain Blunt.

"So everybody learned something, eh?" laughed Doctor. "Well, we owe Mrs. Prism our thanks, as well as our best wishes."

"She has them both," said Pilgrim quickly.

"Something you said just now started me thinking," and Mother turned to Pilgrim. "How we tie ourselves to things just as much by our dislikes as we do by our likes. Now, honest Mrs. Prism said what she thought—'spoke right out in meeting,' as it were; while we, more prudent, or with a different combination of human

qualities, more often *say* nothing, but in our minds carry on a deal of criticism, very little of which could be called *constructive*, to say the least."

"True indeed," affirmed Pilgrim, "and so often we think we are being quite high and holy, just because we don't break silence. How many times do we quote, 'The duty of another is full of danger'—when in our minds and hearts we are thinking how much better *we* would have performed the task, had it been ours to do!"

"So many ostriches, with our heads buried in the sands," said our sardonic Captain, who seemed to be getting restless. "I'll tell you a motto we ought to pin up on our own private inner Theosophical picture gallery," he continued, smiling and looking up as if he could actually see it, "it is 'M. Y. O. B.'."

"Mind Your Own Business," translated Mrs. Crystal triumphantly, while Brother Frederick, heretofore silently absorbed in tea and cake and the like, nodded approvingly, cleared his throat—and began on his mantram, "Sister Laura is a psychic . . ."—only to be interrupted by the Judge's:

"Exactly, Captain, but I wonder how many of us have fathomed how profoundly occult that old, old admonition is."

"Well, it means what it says, doesn't it?" inquired Mrs. Crystal engagingly.

"Yes, of course—but do we see what it *says*, even?" pursued the Judge. "Just change the usual accentuation, for instance, to this one: *Mind* your own business—and you will catch what I am after."

Mother glanced over to Mr. Browser amusedly; the latter beamed shyly; Pilgrim actually looked roguish; the rest looked blank.

"All right, Judge, say it," blurted the Captain, after the pause that followed the Judge's re-quotation, "let the onus rest on me, for I don't understand you—and my shoulders are broad."

"Why, it just means 'don't push your way into others' affairs,' for all I see," said Doctor.

"Certainly," affirmed Mrs. Crystal, waving an impatient hand towards Brother Frederick, who seemed to be about to emerge again.

"Well, what *is* the plane of action, but *Manas* or 'mind'?" queried the Judge smilingly. "We usually think of the Captain's motto as relating to outward actions—just as Doctor suggests. That's because we're so immersed in mere bodily existence, even though we know, as students, that this is merely the *effect* aspect of life."

" '*Mind* your own business' means much more than non-interference in the duties of others; it means *keeping our minds off them*—at the same time turning our full attention to our own duties, and

fulfilling *them*. That is, of course, what Mother said, or implied, a few minutes ago," he concluded, with a little nod to that innocent lady.

"Reminds me of a passage in one of W.Q.J.'s letters," said Mr. Browser reminiscently. "Let's see—just where is that? Oh yes, just listen to this: 'If people will only let each other alone and go about their own business quietly all will be well . . . It is one's duty to try and find one's own duty and not to get into the duty of another. And in this it is of the highest importance that we should detach our *minds* (as well as our tongues) from the duties and acts of others whenever those are outside of our own. If you can find this fine line of action and inaction you will have made great progress.' "

A thoughtful silence followed the homely little reading—"homely" in the sense that it "struck home" as The Chief's simple pithy sayings always do.

"A 'fine line' indeed!" said Mother softly.

The Captain rose, reached for his hat, donned it—then raised it and bowed low, as if saluting somebody off somewhere in space. "Thank you, Mrs. Prism, for your very real Theosophical lesson," he remarked gravely.

"I should say!" affirmed Frederick earnestly, folding his napkin.

And then he looked astonished because everybody laughed. "Freddy never will get used to us, I guess," said Mrs. Crystal patting his shoulder fondly, "but his heart is in the right place."

"So is his cake!" confided Doctor to Mother, as they stood in the doorway, to speed the parting, as the others trooped down the passage towards the elevator.

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## Agency of Disciples

Under the protection and assistance and guidance of this Society of Adepts are the disciples of each one of its members. These disciples are divided into different degrees, corresponding to the various stages of development; the least developed disciples are assisted by those who are in advance of them, and the latter in a similar way by others, until the grade of disciple is reached where direct intercourse with the Adepts is possible. At the same time, each Adept keeps a supervisory eye upon all his disciples. Through the agency of the disciples of Adepts many effects are brought about in human thought and affairs, for from the higher grades are often sent those who, without disclosing their connection with mysticism, influence individuals who are known to be main factors in events about to occur.—*W.Q.J.*

# WESTERNISING THE EAST

I had come for a few days, but now find that I myself cannot endure for any length of time the stifling magnetism even of my own countrymen. I have seen some of our proud old Sikhs drunk and staggering over the marble pavement of their sacred temple. I have heard an English-speaking Vakil declaim against *Yog Vidya* and Theosophy as a delusion and a lie, declaring that English science had emancipated them from such degrading superstitions, and saying that it was an insult to India to maintain that the dirty Yogees and Sunuyasis knew anything about the mysteries of Nature, or that any living man can, or ever could, perform any phenomena. I turn my face homeward tomorrow.—Mahatma K.H. in *The Mahatma Letters.*

"BETTER fifty years of Europe than a cycle of Cathay"—so sang the Victorian Poet, Alfred Tennyson. He may well be described as one of the spokesmen of the Nineteenth Century—the Century which enthroned materialism in science, agnosticism in philosophy, scepticism in religion, realism in art, and the spirit of doubt, with its child irreverence, in all things. The soul of the 19th century may fitly be named "Negation." The moral and intellectual devastation which has followed in its wake is greater than the material and physical havoc caused by the war during the last decade. This is not generally perceived, for humanity's moral and intellectual vision is blinded by this very spirit of Negation. During the fifty years of Europe, from 1864 to 1914, were sown in the ocean of life negation-mines which have since exploded. Europe is now a lost continent, destroyed by a moral earthquake, and submerged by the lava of thoughtlessness and conceit. "Fifty years of Europe" were years of guilt, perpetrated in the darkness of ignorance and now—the punishment!

The ship of Negation shared in the triumph of de Lesseps and passed eastward through the Canal in 1869. The arms and ammunition which it brought to India raised the thirst for destruction of spiritual mysticism and intellectual idealism among the youth of the newly founded universities for the spread of western culture. As in Europe so in India: it is not fully recognized that the massacres of Changiz Khan and Nadirshah were transitory in effects compared to the moral murder perpetrated by western ministrations.

The same Mahatma, with an extract from whose letter we opened this article, has also said: "India has been going down for thousands of years."

Five thousand years ago Krishna reigned at Dwarka and preached the Truth of truths, Bodhi-Dharma, Wisdom-Religion, Theosophy—and then opened the Cycle of Darkness, the Age of Iron. His message went into obscuration, crushed by the surround-

ing orthodoxy, which was fostered by the hereditary temple-priests. Then some 2500 years later the River of Wisdom flowed down from the mountains of the North and made fertile and fruitful the plains of India as the waters spread ever southward to where the Island of Ceylon sparkles a livelier emerald in the sea. Buddhism, the teaching of the Prince who robed himself in the *bhagva* cloth of the mendicant, had succeeded in renovating the old glory of the Ancient Faith whose Word of Knowledge was lost in the superstition and credulity born of priest-craft. The result of this mission in the land of the Vedas was the resuscitation of Bodhi-Dharma which the Vedas taught and which Krishna re-proclaimed but which had passed into the abyss of oblivion for centuries. That particular phase of the work was brought to completion by Sankaracharya who opened a new cycle for Brahmanism and the religion of the Vedas, soon after the passing of Gautama, the Buddha. Since then Theosophy has suffered reverses in Aryavarta—the land of the Ancient Nobles, which in the words of the same Mahatma is "degraded, fallen down, and trampled under the feet of all, of conquerors and of the conquered."

India's degradation is due to the fall of her sons and daughters who, conquered by their own weakness, prejudice, and passion, attracted to her shores hordes of foreigners, Greeks, Turks, Moghuls, and later on Portugese, Dutch, French and British. The loss of discrimination, due to the loss of memory of that which was the cause and the sustaining power of her ancient glory, has sent India down an incline plane leading to decay. Her Vedas, Upanishads and Puranas have become dead-letter tomes; her shrines and temples homes of dirt and dust; her priests have degenerated into poor mummers or have forsaken their altars for the kitchen.

To such an India came as a gift from the west the Culture of Negation!

India today with its caves, shrines, and temples, is neither destroyed nor dead, however desiccated. The hewn rock walls are still alive with the graphic stories of Spirit-unfoldment. The shrines are full of images which may appear grotesque to eyes of flesh but which fail not to whisper their secrets of a higher existence. The temple dust of ignorance hides the profound knowledge of symbolic rituals performed in the halls, which were once the Halls of Sacrifice wherein Mighty Renouncers gave the gift of Divine Wisdom. These very facts appeal to and evoke a ready and enthusiastic response in the hearts of India's sons and daughters to-day,—an indication that India is unlike Persia, Chaldea, Egypt or Greece.

To know India one need not go with pick and spade to unearth its buried corpse. One needs but the understanding to decipher these picture-galleries, the reverent ear to listen to these strange whispering echoes, the flashing gaze which penetrates into the very

kernel of those symbolic rituals which record the Soul of Knowledge. Above all is wanted the sense of brotherliness which reveals the life-processes which are going on within Indian hearts and beyond Indian brains, life-processes which derive their energy from that which lives hidden in dead-letter tomes and which lies buried in the temple-dust. In India today the people suffer from the weight of psychic accretions, which smother her old, old soul.

Intensive agriculture is not practised in India: the *Kshetra,* the field and the body, are treated alike. The village huts of cow-dung floor and palm-leaf roof, low and unventilated, are but emblems of the depleted, deteriorated under-fed bodies, which die at the average age of twenty-five. Child-marriage is a symbol of immature souls endeavoring to practice yoga, which has produced a form of psychism and mediumship more dangerous than that which prevails among ill-informed spiritualists of the West. The existence of the sub-merged sixth, of the "untouchables," is symptomatic of the pride of race which for long centuries has played tyrant and which has now evoked the recompense of foreign and alien autocracy. Instances can be easily multiplied, but these are sufficient for the purpose. Our aim is to point out the nature of the peculiar sleeping-sickness from which India is suffering.

There are two remedies suggested—the patent nostrums of the west, or the thoughtless return to everything of ancient days. The school of the new is inspired by negation of Spirit and Soul and the insistence on the evolution of form through luxury, ease and comfort of body. The school which harks back to the days of yore, assumes that everything of the past must of necessity be perfection. Neither of these schools seem to have perceived that the root cause of the disease lies in the comatose soul of the Indian people, which condition is *the result of the psychic opium administered by a fallen and greedy priesthood.* Jesuitry did not come into existence with Loyola. It is a known fact that in India to-day over ninety percent of the infants are given opium so that mothers and nurses may have time to attend to their drudgeries, economic and social. Once again, what is this but an offspring of the habit of psychic drugging referred to above? *Soma*-juice, the Wine of Wisdom, is no more in use; *bhang* and psychic intoxication have taken their place. And so it has been for centuries.

Under these circumstances the inoculation of the western virus will not help. Nay more, the sleeping sickness may end in the sleep of death, and all that will waken to life will be a *bhuta,* a spook, and it will be a very dangerous and lively one at that—for think of the rites and rituals so effective for *kama-rupa,* in which the sleeper has indulged for hundreds of years! That materialized *kama-rupa* may speak the tongue of Darwin or hold the creed of Huxley or regard *The Golden Bough* as its Veda, or traffic and trade like a

Rothschild and a Pierpont Morgan, or legislate and administer like Gladstone and Bismarck—but it will be, for all that, a *bhuta* whose soul is resting in the depths of pralaya, of non-manifestation.

The other remedy—back to the Ancients—is good, provided that the ancestors chosen as models belong to those periods in India's story which are spiritual as opposed to psychic, idealistic as opposed to idolatrous, mystical as opposed to mysterious. Back to the *Dhammapada*, back to the *Gita*, by all means for then each man will be a priest unto himself—and each woman too. Back to the Upanishads, by all means for then will come into its own the immemorial worship of the One without a Second and *deva* and *devatta-puja* will take their legitimate places and elemental and elementary-worship enter the region of untouchability and annihilation. Back to the Vedic hymns, by all means, to invoke Pushan and Prajapati, Atma, the One Self and Vach the Sacred Speech, Ushas the Dawn-Maiden and Agni the Illuminator of Darkness.

H. P. Blavatsky and her Eastern Masters were the first in modern times to call Indians to return to the Source of Life and Light—the Bodhi-Dharma, the Wisdom-Religion of Theosophy, which ante-dates the Vedas themselves, which chants its truth in their hymns, which sings its song in the *Gita*, which speaks its philosophy in the great Upanishads, which is the motion of the Car of Righteousness that Buddha's hand of Compassion started on its eventful journey. It was the light of that self-same Theosophy which illuminated the Sodality of Crotona where the Young Teacher of Ionia—Yavanacharya—started his immortal work and earned for himself the name of Pita-guru the father of the gurus of the West, commonly known as Pythagoras. It was the fire fanned into flame by Tsong-kha-pa to disinfect the religious and psychic atmosphere, polluted and poisoned for well-nigh a thousand years, by the lovers of darkness and their poor prey, the credulous masses of Asia; and it was at this fire that Paracelsus lit his torch of alchemy to transmute the foul air of Europe into health-giving ozone. Time and again that song and speech have been drowned in the tumult of ritualism, that light extinguished by the breath of materialism, that fire quenched by the hand of superstition.

India cannot be cured by the sick men of Europe who reject Pythagoras, Plato, Jesus, Ammonius, Paracelsus; she cannot but say to the West—physician, first heal thyself. But a graver danger stares India in the face. Will India reject the false doctrines and dogmas which have corrupted her life and her laws; which have imposed objectionable customs on her people, whose respect for tradition is indiscriminate? India does not suffer from materialism but from lower psychism, not from agnosticism but from false belief; therefore materialism of western science or agnosticism of western philosophy will but aggravate her ailments and make her

condition worse. Let India acquiesce in this mode of treatment and she must inevitably join the rank of Persia, Chaldea, Egypt, Greece. Or let her mistake the fires of orthodoxy and ceremonialism for the sun-light of spirituality and she will have to ascend the funeral pyre and die—her sacrifice and chastity but the memory of future ages, which no doubt will profit by her example.

But on the other hand let India attend to her sickness by returning to the true Religion of the *real* Dwija or Twice-Born,—Krishna, Gautama, Shankara, Zarathushtra, Confucius, Pythagoras, Plato, Jesus, Ammonius, Tsong-Kha-pa, Paracelsus, H. P. Blavatsky, and at the same time evince discrimination by a proper and adequate use of that current in western culture which is beneficent and creative and spiritual in nature, and she will wake to the new dawn, a power in herself, and a blessing to the world.

In science, in commerce, in art, there is an undercurrent flowing from Constantinople to San Francisco. Obscure and hidden it is, but unmistakable in its workings as its effects show to those who have eyes to see. The power of the Great Theosophists from Pythagoras down to H. P. Blavatsky has not failed to work its silent miracle—in philosophy and science, in music and literature, in sculpture and on the stage, even in Europe's political upheavals from the Crusades to the Russian Revolution, as in the catastrophes of her industrial era in which machines ruled men, turning men into machines. "Through the ages one increasing purpose runs" as the "world spins forever down the ringing grooves of change"—that is what the same poet in the same poem said only to conclude—"better fifty years of Europe, than a cycle of Cathay!"

The war between the White West and the Colored East; the battle of the Anglo-Indians against Indians; the strife between Muslims and Hindus; the caste struggle between Brahmanas and non-Brahmanas, the touchables and untouchables;—all these must perforce continue as long as the common source of eastern and western culture and knowledge is not found. *Theosophy, Wisdom-Religion, Bodhi-Dharma, is that source.* Its direct expression in the world of to-day is to be found in the Living Message which the Masters of H.P.B. gave through her to the world. The panacea for India's troubles lies in that Message, which alone will make her *Shastras* vital and living; which alone will enable her to steer her ship of state in safety without shattering it on the western rocks or drifting on eastern sandbanks; which alone will provide her with the just and true measure to know what is real in the West, what is false in her own home; which alone will empower her to re-proclaim her ancient message to the modern world. Let India lose her superstitious beliefs in ceremonial orthodoxy and ritualistic dogma and let her scourge from her temples the preachers and practitioners, conscious or otherwise, of psychism, mediumship, passivity,

and worshipers of low elementals or lofty star-Rishis. Let her, thus purified, willingly accept the manifestation of Theosophy in other countries, and especially of Europe and America, and stand a Master in her own household and a Servant in the World of Humanity.

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## The God Within

Buddhism and Adwaitism—are as much religions as any theistic system. A "religion" does not necessarily imply the doctrine of a personal God or any kind of a God in it. Religion, as every dictionary can show, comes from the Latin word *relegere,* to "bind" or collect together. Thus whether people pursue a common idea with, or without, a deity in it, if they are bound together by the same and one belief in something, that belief is a *religion.* Theology without the vital warmth of Theosophy is a corpse without life, a dry stick without sap. Theosophy blesses the world; Theology is its curse. Our whole endeavor is to test Theology by the theosophical *experimentum crucis.* The affliction of India is, that it lost Theosophy when the persecuted adepts had to fly beyond the mountains. And true religious living can never be again prevalent until their help is invoked to illumine the *Shastras.* . . . If we hold so strongly to esoteric Buddhism and Adwaitism, it is exactly because no religion can stand save on the foundation of philosophy and science. No religion can prove by *practical,* scientific demonstration that there is such a thing as one *personal* God; while the esoteric philosophy, or rather *theosophy* of Gautama Buddha and Sankaracharya *prove* and give means to every man to ascertain the undeniable presence of a living God in man himself, —whether one believes in or calls his divine indweller Avalokiteswara, Buddha, Brahma, Krishna, Jehovah, Bhagwan, Ahuramazda, Christ, or by whatever name—there is no such God outside of himself. The former—the one ideal outsider—*can never be demonstrated*—the latter, under whatever appellation, may always be found present if a man does not extinguish within himself the capacity to perceive this Divine presence, and hear the "voice" of that only manifested deity, the murmurings of the Eternal *Vach,* called by the Northern and Chinese Buddhist Avalokiteswara and Kwan-Shen-yi, and by the Christians—*Logos.*—H.P.B.

# LIVING THE LIFE

Dear Companions:

I suppose it is inevitable that you should find yourself head over heels in work on your return home. It is a "muddy civilization," and we have to wade through the "mud" of it; but there is comfort in the thought that we are not any of the mud, and can go through it and look toward the end in view—the goal to be reached—for the sake of those who are hopelessly floundering. So, perhaps we take upon ourselves the muddiest kind of mud in performing the task we have undertaken. If we look at all the pressures and strains in this way, we will not be discouraged by anything that may come to pass. In our course we have to take advantage of conditions as may be taken, and always such as tend to the end in view, or the purpose of it. Is it not so that mountains are climbed? Also—we can only reach the valley by careful descent, and do we not thus climb and descend figuratively all the time?

About men and women "as such," and the ideas which prevail with both in regard to the other; these must change, being based on physical differentiations and on accentuation of separateness mentally and physically. We have to look at souls and minds, regardless of the kind of body which envelops them, and get away from the hard and fast conclusions so common in the world. These differentiations are not at once to be gotten rid of, but a better recognition must have its beginning, and who should have this most clearly but those who see the triad in every human being. The present movement of women is such an assertion; it is neither a fad nor a fancy, but an urge of the rising cycle. Necessarily it must follow, at first, the ordinary lines of thought and action pursued by the men in general; but it is bound to work into lines which affect the home, the family, and the general human interests, rather than possessions. Errors of judgment and mistakes will doubtless be made, but from them better judgment will come. No one can help the restrictions of time, place and circumstance; they should be recognized, and what is to be done, done as best may be under them.

Most men are burdened with positivity, right or wrong; most women with negativity, right or wrong; both men and women having these qualities in balance or approaching it, are nearer to the "double spinal cord," which must come about in the race as a whole. I share your opinion as to women speakers in general, but I am not blind that there are exceptions, and I look for them, and am glad when I see signs of such in the work; for they can best help that side, and they can and do express a quality of devotion which mighty few men possess.

As you say, not only much but all that was ever written was by way of "pointers." Each soul is held by some conception, some interest, which he takes to be the *"summum bonum"*; the consideration of these is necessary in order to lead the mind from the unreal to the Real. There is no other way. Even those who know real things get caught up in the "turba"—the phantasmagoria—that we create for ourselves, and have difficulty in reverting to the Real and Eternal, such is the strength of objective consciousness which begets the idea of separateness. We have to see and know all these classifications that are perceived in pointing to the unity of which they are impermanent expressions. True it is that there are but few books necessary.

"Let me say one thing I know; only the feeling of true brotherhood, of true love toward humanity aroused in the soul of some one strong enough to stem the tide, can carry us through. For love and trust are the only weapons that can overcome the Real enemies against which the true Theosophist must fight." "Let us all draw together in mind and heart, soul and act, and try thus to make that true brotherhood *through which alone* our universal and particular progress can come."

"The number of true Theosophists is not legion. The ranks are not crowded. They are not to be known or judged by standards of the world, but by the strength of their convictions. They are one and all *dead in earnest*. They are those who though they may not have outwardly renounced, have inwardly relinquished, and who will be glad when the incidentals are swept away, and only the essentials remain. They are those who move from age to age invincible and eternal."

One asked me a question the other day: why, in view of our undoubted relations in past lives, were we placed in positions that were so difficult and so dark, when the obviously fortunate one was so near and so clearly defined. The answer that came to me was: "Long ago you took a vow, one of the meanings of which was to step out of sunlight into shade to make more room for others." We should remember that this was voluntarily done by the inner man, and that now, the very principles of our nature compel us to act—as it were against our inclination. We should also remember the harder the battle, the greater the victory, and nothing but victory will suffice us.

Yes, the present is the test; the past we will meet in the future, that *present* which has not yet ripened. Yet it is said that the process of development consists in the recovery of the memory of the past. This, however, cannot mean the sordid details of physical existence, nor would there be much concern whether one wielded a battle-axe, or what "part" one played in the various dramas of existence, but a something larger, finer, greater—the memory of

the divine Ego, those functions of our real life which go on during sleep.

It is all lived out in the mind. Most minds instead of living and acting out their *ideals* in the present, and fulfilling their present known duties to others, waste most of their opportunities in memory and anticipation. To live and act fully and rightly in the present is the whole of life; the dynamic force of the brain would then act fully and rightly, and there would be no exhaustion.

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## POLARITY

In view of the fact that occult science explains the mysteries of bird-flying and fish-swimming on principles entirely opposed to the accepted scientific theory of the day, one might well hesitate before putting out the true explanation. However, since we already stand so low in the favour of the orthodox scientists, we will say a few words on the subject; but they must be few indeed. "If," writes our correspondent, "we take the position that birds have the power to make themselves light or heavy *at will,* the phenomenon of their flight becomes easy to comprehend."

And why not take up such a position? Whether by *instinct* or *will,* whether an effect identical with another is produced consciously or unconsciously, by animal or man, the cause underlying that invariable and identical *result* must be one and the same, barring diversity of conditions and exceptions as to unimportant details. The action of certain fishes which, by swallowing large draughts of air, distend an internal bag and thereby, becoming specifically lighter, float above the surface of the water, does not militate against the scientific theory of swimming, when it concerns such a fish, man or a bladder filled with air. But we are left as wise as ever, when it is a question of rapid sinking, to the bottom, whether by man or whale. In the former case such sinking might be ascribed to *volition.* But man's inability to sink as rapidly and to such a depth, even though a most experienced diver,—who *has* to sink himself by a stone—proves that there must be something more than blind instinct or conscious volition. What is it? Occult science tells us the word: it is "a change of polarity and of normal gravity," not yet admissible by science. With birds and animals—as instinctive a mechanical action as any other they execute; with man, when he thus defies the familiar conditions of gravity, it is something he can acquire, in his training as a Yogi. Though the former act unconsciously, and he changes his polarity *at will,* the same cause is made operative, and both produce an identical effect. There are certainly alternating changes of polarity going on in the bird while ascending or dropping, and a maintenance of the same polarity while sailing at any given altitude.—H.P.B.

# ORIENTATION

IN speaking, writing, thinking about Theosophy we intellectually admit that Law must rule in everything and in every circumstance, but in going about the business of our daily living we are too much given to supposing that events are chances, or have no connection with ourselves. By extension, national events, international relations, world happenings, even inter-planetary attractions and repulsions and influences so much speculated about by scientists under new theories of time and space—all are looked upon quite casually by most of us, most of the time. They are all signs, but we "do not believe in signs"; they are without any particular significance to us. Yet the world manifests an ordered plan, and its course is reasonably well-known, both in a general way and even down to many, many minute details.

Prophecy and the reading of signs and symbols is a science as exact and mathematical as the working out of a chemical formula. It will never be learned, nor will the world ever be a truly interesting spectacle and worthy field of endeavor, until we begin to apply our knowledge of Theosophy in daily life, and make our assent to the imperative fact of the reign of Law something more than merely an intellectual admission. For we will then begin to *relate* events, or effects, with the causes that set them in motion, and more clearly prognosticate—since effects in themselves become in their turn causes—what future events must inevitably be, unless new threads of causation are woven by us into the pattern.

For most of us, even though we think ourselves to be thoughtful students, study of the events of life is very much like a careless reading of the magazine story that is printed in instalments. We are able to recollect the high lights of past instalments, and can, perhaps, gather in a general way how they led up to the present one which we are hastily "running through." The next instalment will be a logical development of what is now and has gone before, and could be known by applying what we already have noted; but we are too involved in the present instalment, close at hand, sensational, engaging our liking or disliking. We have no historical background, no vantage-point from which relativities can be seen as such; and thus, the significant details upon which the whole story turns are missed by us in the sweep of the narrative.

Not so long ago we were perusing with care "The Theosophical Movement," a history and study of the effort of the Great Lodge in the world of men in the last quarter of the nineteenth century. Perhaps a few re-read the whole series after the last instalment appeared, in an effort to get a general view—to see the canvas as a whole and evaluate some twenty-five years of work in the light of visible results. To such students, it may be, one significant fact

emerged: the outward "failure" of the effort. Not the failure of Masters or Masters' Agents, not the failure of the philosophy set forth, to affect the thought of the day nor to influence world developments social, religious, and political: the failure was of the students of the time, and through them of the Society they valued so highly, which, after all, was merely a machine for conserving their energy and putting it to use, while the sum of its value in intelligent functioning was no higher than the average intelligence of the units that composed it.

When all is said and done, it may be seen that the very cause of their failure lay in this fact: the students of that time, like ourselves, were too much given to supposing that events are chances. The students of that time, as the students of today, talked wisely of Law at Theosophical meetings, wrote voluminously and correctly on the subjects in "papers" and magazine articles, but did not "believe in signs" any more than we do; the science of prophecy was talked about, but not learned by them. They were not able to interpret the symbols appearing on the canvas of the Society's life, as it unrolled before them, largely because they could not and would not relate cause to effect in their own individual lives as students, in their personal lives as men and women. The reign of Law was only an intellectual admission. How much better, then, the work of the Theosophical Movement will fare at our hands in this century than it did at theirs in the last, is a question. No better—unless we make of those old failures a vicarious atonement, and learn to read the signs!

Real study is self-study, says the teaching. Each of us knows his own life better than he knows the life of any other. We could begin the ancient study of prophecy—the reading of signs and symbols—by a consideration of our own personal lives to date. Each one of us as a personality is the sum of all the personalities he has expressed down the years of this incarnation, and something *plus* from prior incarnations, though we need for the present to confine our purview and calculations to this life alone.

"The events of this life to date, and my thoughts in regard to them, have made me what I am, as a person," we can say to ourselves. "Let me re-view them as closely as I can and relate cause to effect, action to re-action, sowing to reaping—all down the years, from as far back as I can remember, up to now."

Seeing how one set of circumstances grew out of another: noting, too, that the most significant *effects* developed from small matters, so inconsiderable that we scarcely noted them at all, we become aware that had we then been able to "read the signs," we could have shaped differently what was then the future—and is now the past. We begin to appreciate the value of the science of prophecy, not as an intellectual abstraction, but as a living study, applying here and now to *us*. Follows, that each day we look over

the yesterdays, relating more immediate cycles of cause and effect; then, at tomorrows in the light of today; then, at each action of today with a sense of the potentialities in it. Life becomes ever more intensely significant, as we realize that everything we put into it is *real* and *alive;* that even the great events are but *effects,* just as a giant redwood tree is an effect—evolved from a seed no larger than a grain of mustard. Seemingly trivial motives, thoughts, and actions are, in truth, *causal* seed of gigantic, though slow growing, effects.

Persistent practice in thus tracing the line of causation enables us to get orientation, not only for ourselves as Souls in this life, but as Souls in the past; moreover, it will actually give us, as Souls, a true direction in lives to come. The same process applied to groups of people, societies, nations, races, humanities, is productive of a like orientation.

How could this be, did not the world manifest "an ordered plan"—a known general course? The question, however, is one which immediately raises another—one answered by much talk in some theosophical circles in regard to the Logos. The question is: *Who did the planning?* So have we been in the habit of separating man and nature that few grasp the truth as to WHO the Planners are: they are all beings of every grade who are concerned in our world evolutionary stream, whether or no, as intelligences, they were fully aware of the planning. But there were and are *Those who know the Plan!* Of such are the Adepts and Mahatmas.

The continuous Theosophical Movement is the work of Those who know the Great Plan. The Theosophical Society was a mere episode; it became no longer vital, it died and has long since been reincarnated. Can we think its entire career and fate were not known *before* it was started? It was a tool—the best then available—for the hands of Master Workmen. When it failed as a tool, it was let go, just as other "tools" of prior days had been let go after they had served their turn; just as present "tools" will be dropped and better ones forged, if or when present ones become ineffective. Tools are not of themselves sacred or "special" in erecting the Ark of the Covenant; but the humanity to be housed is the reason for the labor and for the Ark, and so the process of erection is persistently and effectively pushed on, else this effort of Century the Twentieth must "fail," just as the Theosophical Society of the Nineteenth Century failed. Our own study and progress as individuals is not an end in itself, but a tool. This Magazine is not an end in itself—just a tool. Our Lodge meetings, our Association, our books—all these present ends we strive for—are but good efficient tools, in their right and proper places.

To get orientation, we need the highest elevation we can reach, and an angle of vision which may disclose some tracings of the Plan,

and give purview of the century-to-century cycle, whether in its manifestation it be national, inter-national, social, educational, or even political. Organizations, however huge, Lodges, publications, books, meetings, individual and personal work—all are mere incidents in the great sweep of the century-to-century Work which includes them all, in all their phases; to which all are necessary and all contribute. In this vast work, we have been engaged before; as we are in it now, we must under Law come into it again. In the free air of the vision, we re-energise ourselves for greater and further effort.

The effort now is, perhaps, in the most important epoch of our planet's history. The great cycle of human and all evolution is past the half-way mark; our earth is a scene of activity which represents the concretion of all that has gone before, the battle-ground of forces; the unique state wherein alone active outer efforts can be made, preparatory to the swing of the life-wave in its upward arc to finer states. The "moment of choice" is not so far ahead for the race as a whole.

Humanity itself is at stake. The Theosophical Movement is for Humanity *as a whole*—not for Theosophists merely, nor for some nation or a predilected race. Wrote a Master, to enable us to get orientation:

> "Plato was right. Ideas rule the world; and as men's minds will receive new ideas, laying aside the old and effete, the world will advance, mighty revolutions will spring from them, creeds and even powers will crumble before their onward march, crushed by their irresistible force. It will be just as impossible to resist their influence when the time comes as to stay the progress of the tide. But all this will come gradually on and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. *New ideas have to be planted on clean places,* for these ideas touch upon most momentous subjects. . . . They touch man's true position in the universe in relation to his previous and future births, his origin and ultimate destiny; the relation of the mortal to the immortal, of the temporary to the eternal, of the finite to the infinite; ideas larger, grander, more comprehensive, recognizing the eternal reign of immutable law, unchanging and unchangeable, in regard to which there is only an ETERNAL NOW."

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## THE STAR RISHIS

Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi*—the Star Rishis, are *no* Theosophists.—*H.P.B.*

# THE PROGRESS OF A BEING

KARMA may be considered as the union of Spirit, Mind and Matter *in action*. Being filled with earthly ideas, full of erroneous conceptions derived from modern science, religion and philosophy, we do not realize the power that lies within ourselves; so we think of Karma as an external thing. Karma is a synthetic word which means the progress of a being. There is no action without an intelligence; no intelligence without a consciousness; no consciousness except as a center of energy in the One Life. "As a man thinketh, he acts."

If we think we are derived from forms, then our sense of Self is contingent upon a given form, and when the form is dissolved, where is our sense of Self? It dissolves with the form. If our sense of Self is contingent upon this or some other idea of mind, then upon the dissolution of that mind our sense of Self is dissolved; we are left, but we have no sense of Self. But if our sense of Self is identified with the One Life, the One Spirit, the One Consciousness, which is the eternal, infinite, boundless, immutable container, pervader of all, then how can that sense of Self ever be destroyed? It cannot. Once this idea is grasped, a new cycle begins to manifest immediately in the sphere of intelligence, because the processes of correct cognition are three; the *perception* we have of the One Self and our identity with It; *inference* from within, without, instead of from without, within; and *living* what we have seen and inferred.

When we start acting from the basis of the One Self, we begin to practice Brotherhood, to treat other men through the body as spirits, as souls, *as* the One Self. We deal with forms as forms, with ideas as ideas; but whenever we are touching a form, we know that invisible within that form is intelligence, and that when we strike the body, we bruise the intelligence. Within that intelligence is soul, identical with ourself, and when we bruise the intelligence we bruise the soul, since, too, the soul on the other half of the circle is the same as ourself; just as a tidal wave, the bruise comes back to us; that is *testimony*. Every man's body is a visible testimony of how he understands matter and how he treats it and how he makes use of it. It is a visible reflection of his so-far acquired intelligence by experience in and through forms of this kind. His treatment of his own body and the bodies of others, his treatment of his own mind and the minds of others is the visible and standing witness of how far the Christ processes, the genesis, the conception, the ante-natal preparation of the spiritual being has gone on in him.

We see three lines of evolution everywhere in nature, but highest of the three, because all-inclusive, is spiritual evolution—the perception of Self as Self apart from body or form, apart from mind

or intelligence, apart from beings of any kind—the sense of Self. When we set our mental house in order so as to conform to that idea we shall see how this triple cycle, the spiritual, the intellectual, and the physical conjoined in one, operates to illumine within. In our minds there are faint fires lighted here and there by isolated true ideas, fraternal actions, longings and aspirations for a better life, to know better, to do better, to understand better. When in that inner world which is our mind, a sun bursts into endless luminosity we have the state of a Christ, a Buddha, of a Krishna, of an H.P.B. These fundamental ideas have over and over again been shed in the world by men who before us passed from the human to the supreme, from the intellectual to the spiritual consciousness, from physical knowledge, psychical knowledge, intellectual knowledge, into the full blaze of Wisdom. When the most ordinary man seizes hold on them, he will work that very evolution in himself which is in truth a revolution, because it will transform him into a new order of being. Then, instead of dwelling amidst the funeral tapers of time, he dwells in the shadowless light of the eternal illumination.

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## OBSCURED ADEPTS

And among this "sacred tribe of heroes" must be classed other souls. They are those who, although now inhabiting bodies and moving among men, have passed through many occult initiations in previous lives, but are now condemned, as it were, to the penance of living in circumstances and in bodies that hem them in, as well as for a time make them forget the glorious past. But their influence is always felt, even if they themselves are not aware of it. For their higher nature being in fact more developed than that of other men, it influences other natures at night or in hours of the day when all is favorable. The fact that these *obscured adepts* are not aware now of what they really are, only has to do with their memory of the past; it does not follow, because a man cannot remember his initiations, that he has had none. . . . there are countless numbers of men and women now living who have passed through certain initiations during their past lives upon earth, and who produce effects in many directions quite unknown to themselves now. They are, in fact, old friends of "the sacred tribe of heroes," and can therefore be more easily used for the spreading of influences and the carrying out of effects necessary for the preservation of spirituality in this age of darkness.—*W.Q.J.*

# ON THE LOOKOUT

## A Disagreement of Doctors

Some day, time and space permitting, we propose to set forth in detail, with sources and references, the true nature of the "evidence" upon which the animal descent of man is held; and those who confidingly swallowed the pronunciamento of the American Association that "the evidence for evolution as applied to man is increasing every year" will discover indeed the truth of Mr. Brisbane's remark that "the theory of evolution is proved on the authority of more than two thousand of the leading scientists of America!" Indeed the actual "proof" does consist in just this *"authority,"* and in nothing else; and we have *all* the evidence at hand.

So glaring have become the contradictions in this theory, so obvious the truth stated by H.P.B. in 1888, of "Scientists . . . unconsciously insincere in 'forcing' a hypothesis the elasticity of which is inadequate," that revolt threatens in the very sacrosanct ranks themselves—of which some are ranker than others. When the revolt gathers full sweep, as may be the case ere long, there will be fulfilled H.P.B.'s prophecy that "the day is approaching when a reform in the methods of science will be demanded by scientists themselves."

We have dealt elsewhere with the remarkable blunder made by "Science Service" in stating, respecting the disputed age of the Santa Barbara skulls, that "the earliest known human remains in America are only three thousand years old. Now in the same periodical *(Science)* for Dec. 28, 1923, E. H. Sellards calls the "Service" to account and bitterly rebukes this so-called impartial reporting department for spreading misleading statements in support of special theories.

## Boomerangs

Incidentally, Mr. Sellards speaks very unflatteringly of Dr. Hrdlicka; and a little investigation shows him correct all through, while Dr. Hrdlicka is very nearly caught inadvertently donning the muddy robes of Haeckel, up to the present unique in his eminence as a scientific faker.

Dr. Hrdlicka it was who said that the Patagonian skull was not Tertiary, *"because as human beings men did not exist on earth more than half a million years ago."* (Italics ours). Incidentally the learned savant fell out with Dr. Osborn over this; and Dr. Osborn is his peer upon practically any ground.

Dr. Hrdlicka it was who cited the case of a fossil hand discovered by a *doctor of surgery* (who, we opine, should know a human hand when he sees it) which "subsequently proved" to be "only a remarkable accidental formation." (Nature of "proof" not given.)

Dr. Hrdlicka it was who stated the Vero finds in 1916 to be "seeming burials," although, as Sellards points out, Hrdlicka never saw them in place, while a list of authorities longer than the decalogue, who *did* see them, said they were *bona fide* deposits associated with extinct fauna and flora. In short, Dr. Hrdlicka has overstepped himself and thoroughly "shown himself up."

## The Reign of Preconception

How, asked H.P.B., can the truth ever be arrived at by scientists who persist in twisting and distorting every new discovery into a preconceived frame rather than troubling to consider it on its own merits?

So many points have emerged which *could not* be explained away, and so have been ignored, that considerable study of the subject is necessary before any credible explanation can be arrived at, of the manner in which the truth has been eluded so long; and the explanation is seen to be without doubt the existence of prejudice so strong as to be practically impregnable.

Hrdlicka classed the Vero discovery as a "seeming burial," solely for the reason that it refused to fit the particular post-Darwinian theory held by him. He did the same with the Patagonian skull, and unless evidence to the contrary is adduced—which we challenge—with the fossil hand. The Lagow deposits and others of similar nature have been quietly *buried* without discussion—but unfortunately such dead often refuse to stay defunct.

A classic example of the preconceived idea is found in the "Daily Science News Bulletin," which says "In 1916, near Vero, Florida, remains were found which for a time were thought to be those of a very primitive type of human being. Painstaking study led to the conclusion, however, that these bones were of the modern Indian type." *Therefore,* they could not have belonged to prehistoric strata—while what Theosophy seeks to prove is just the fact that modern type remains *should* be found in ancient strata.

It may dawn upon the scientific mind in the not distant future, that the Darwinian Theory, as applied to man, is not the serene judge over facts, but that it is upon trial for its life before a jury of facts too long refused rights of hearing.

## THOSE FACTS

A summary of the actual discoveries prior to 1916, as set forth in the "Encyclopedia Britannica," disclose the following classifications:

Primitive types in early strata, ten.
Modern types found in early strata, ten.
Status doubtful, six.

In one discovery, all three classifications enter; in some cases, the modern types were found in the very oldest strata of those considered.

The "joker" *lies* in the fact that all the discoveries of modern type skulls are set down as *doubtful;* no evidence being given as to reasons for such doubt; and having the record of Dr. Hrdlicka *et al* before our eyes as above, we want to see that evidence; we would like to know whether or not these cases were set down as doubtful *for the sole reason that they didn't fit the orthodox theory.* Will some scientific gentleman come to the rescue? Also, be it remembered, discoveries galore have eventuated since 1916, not only of skulls, but in archaeological directions as well, which instead of substantiating the theory, do just the opposite. We have dealt with many of these already.

## THE ONLY WAY OUT

Science, by some curious blindness, is yet able to evade the sight of the true nature of the cul-de-sac into which the animal ancestor theory is leading her; but no light will break until it dawns that man, though animal physically, is animal *plus;* plus something which substitutes the law of the survival of the unselfish for that of the "fittest"; something which has held his form nearly constant through untold ages of otherwise constant mundane change; and that something is *mind*, not developed from the brute instinct, but *transmitted* by a forgotten spiritual ancestry.

Once possessed of this, man had arrived; for him henceforth little more of physical evolution, but for the rest of the Manvantara spiritual and mental evolution—or destruction.

## The Source of Difficulty

The reason for this intransigent erraticity lies in our favorite way of looking at mind, matter, and spirit—upside down and backwards. Instead of man being built of and evolved out of matter, acquiring mind and spirit as a kind of side issue, man is Spirit itself; Spirit Universal, in which arose mind which evolves and deals with matter, evolves and deals with forms.

The Spirit-Mind of man being the dominant consciousness of the world, all other lesser evolutions gravitate toward its likeness, imitate its vehicles of manifestation. This theory (unimpeachable fact for those who *know*) contains and explains *all* the facts; none other does.

For instance, how is it, under the "recapitulation" theory still held by many, that the embryo anthropoid has at one stage *hair on its head only?* If the recapitulation theory is correct, then the ape must have descended from man! Just so does Theosophy teach, although in truth recapitulation takes place from another base than the orthodox one, and is no nearer the truth in embryology than are the nebular and planetesimal theories in astronomy.

Look upon any set of facts from one pole of the spirit-matter integer, and a picture appears; look upon them from the opposite, and there shows a picture of just as opposite import. We have, in the West, always looked at the universal pyramid from the matter of *apex;* if we do not like what we now see—and who does?—why not then try a view from the *spiritual base?*

## The Steinach Operation

Many have arisen to tell of the "glorious rejuvenation" obtained through gland transplantation, or the Steinach operation; while on the other hand, results disastrous or imperceptible are equally numerous.

How shall we interpret these phenomena? In just the same way as those of Christian Science, "meta-physical" healing, or any other system under any other name wherein the factor of *suggestion,* conscious or unconscious, has a chance to enter.

The Steinach operation (which, if in itself harmful, is probably least so of all the "rejuvenation" methods) is practically identical with vasectomy; which, extensively practised in the '90's *minus* the rejuvenation *suggestion,* resulted in no case of rejuvenation, real or imaginary.

Likwise many recent cases reported, in which the operation was performed with no hint of rejuvenation, and for other purposes, show no rejuvenation results. (*Literary Digest,* Oct. 6, 1923.)

The reason for this, the reason for any cure or any lack of cure in any system may be very briefly expressed:

Every atom in the Universe has consciousness, will, *suggestibility* (or impressibility) of its own degree.

Any suggestion originated is a matter of choice.

Any suggestion accepted is a matter of choice.

Every suggestion, whether upon self or other selves, produces a direct reverse reflection upon the suggester.

The use of the will, under the power of suggestion from within or without ("faith") can produce any visible, actual, physical result within the limits of the powers of imagination of the suggester, except insofar as inhibited by past or present suggestions, direct or reflex, laid upon the self by itself or others, in present or past times.

This, pondered upon, will make clear the nature of cause and cure, health and disease, whether mental or physical; for this is the Karmic Law.

## CANCER AND VIVISECTION

The rapid and deadly increase of cancer is one of the major problems of medical science.

Among the few facts so far discovered about cancer, is that cancer cells produce a growth-activating substance which is one of the chief causes of the difference in their action from that of normal cells; as a Theosophist would express it the "creators" driven wild become "destroyers."

We affirm that the total failure to cope with the problem is due to the same radical defect which produced it: *i.e.*, that the medical scientist, while proclaiming that the law of causation rules supreme, in substance and in practice adds "up to a certain point"; which point, being investigated, is found to be where his prejudices or his profits begin.

Vivisection is the practice of the idea that might makes right and the means justifies the end.

Vaccination and serumization are the chief results to date of the application of vivisection.

Vaccination and serumization introduce fast-growing animal cells and other anomalous substances into the blood.

It has been discovered that irritation of tissues produces cancer.

The multiplication of cancer and a multitude of other evils has proceeded *pari passu* with the vogue of vaccination and serumization.

Could there be a clearer chain from moral cause to physical effect?

Who sees it?

No one with a voice.

To whom does the public listen?

To him with the loudest voice.

Why?

Because he promises the largest measure of selfish physical benefit.

Who sees *this* chain?

## ANOTHER KIND OF VIVISECTION

From the selfish and ignorant cruelty of vivisection, now and then shines a bright light.

Such was the American physician who purposely experimented on himself, in tracing the causes of yellow fever, and, if memory does not fail us, sacrificed his life.

Such was the French scientist who gave both arms, an inch at a time, to the investigation of X-rays.

Such, as a minor example, was the scientist who had himself bitten recently by a poisonous spider.

Most of these men were also orthodox vivisectors, we may suppose; but *they took their own medicine.*

However mistaken a man may be, however cruel his methods to others, man or animal, any true Theosophist holds him immeasurably higher than the man who apportions to his victims, whether animals or the helpless children of the poor, all the agony, and presents himself with all the glory and all the emoluments.

The ferocious Inquisitor of the Middle Ages, who yet would, and often did, meet the same horrible fate as his victims, in defense of *his* ideals, will reach the Eternal far, far sooner than the smug modern who shudders at his crimes, yet renounces no whit of the padding of his own stomach, no measure of complacence in his own ideas, for his suffering fellow-men.

## The Spots of the Leopard

It is reported, apparently with authority, that Dr. Paul Kammerer of Vienna has grown transmissible eyes on blind newts, produced hereditable color changes in chameleons, etc., and in short threatens to upset all present theories of genetics by short-cut evolutionism. Similar results being reported by Pavlov and others, the subject is worth looking into.

In the days of Darwin, these gentlemen would have been loudly hailed; but now, when genetics refuses to produce a mechanism of variation, and in fact points the other way so far as physical life is concerned, they are inconsiderate indeed; these experiments, if verified, go far to throw the whole subject into hopeless confusion. Naturally, therefore, Dr. Kammerer especially is having rough sailing with his "brother" scientists; politically, so to say, he has made a great error in discovering something which science can't explain.

Very naturally the *physical* machinery of heredity is insusceptible of modification; for the chief characteristic of matter in itself is inertia, the dark quality of Tamas, and it acts only under pressure from other forces.

## The True Missing Link

The fundamental overlooked by all, and which alone can reconcile the immovable character of genetic heredity with the constant evolutionary change seen in nature, is the *purposive creative intelligence within and behind matter.*

> These purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., etc., mislead the Western Evolutionist and offer no real explanation whatever of the "whence" of the "ancestral types" which served as the *starting point* for physical development. The truth is that the differentiating "causes" known to modern science only came into operation after the *physicalization of the primeval animal root-types out of the astral.* [Ectoplasm, Eds.] Darwinism only meets Evolution at its midway point—that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. But even here the Darwinian Theory, even with the "expansions" recently attempted, is inadequate to meet the facts of the case. The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a sub-conscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanic wisdom.—(*Secret Doctrine,* II, 648—written in 1888.)

## The Limitations of Reflection

Perhaps to fling "Divine Dhyan-Chohanic wisdom" in the face of science is an unbearable insult; but we dare the consequences, confident of the vindication of Ancient Science by the future.

This "reflected wisdom" is, outside its specialized experience—which is especially manifested in physiologic processes—neither as comprehensive nor as flexible as that of man, who rides upon its back. It has had through geologic history to find a slow and painful way through the thickening complexity of the intelligences manifesting as our material world.

The more simple and undeveloped a consciousness, the more suggestible; that of man is least so of all, as shown by his practical changelessness through millions of years. On the other hand, he has the power, as shown by the breeding of domestic animals, to hasten change in other organisms. This is by one form or another of *suggestion* on his part to the undeveloped consciousness with which he deals, and the results so obtained are not to be compared with the slower results of the unaided sub-conscious.

Material science offers no mechanism for the transmission of acquired characters or any others; the elaborate plasmic formations studied in genetics being easily seen to be *instrumental* and not causal.

Theosophic science offers a superphysical *transmitter* of heredity in the astral (ectoplasmic) body, and a super-material—not supernatural—*carrier* of heredity in the "Six-principled Dhyan-Chohan"—to those spiritual enough to understand it.

## THE LIMIT OF IMPROVEMENT

Dr. Kammerer believes that the more important mental and moral characteristics are transmissible.

In this, however, he errs; for such characteristics are not to be imposed *from without;* good or bad, under karmic law they are all *earned,* and it is not the more obvious traits which draw man into incarnation through his particular parents; it is the deeper and often unperceived polarization which his soul has received in its immense and forgotten past.

For this reason, happy to say, the insane experiments in altering traits which science would carry out for the "perfecting" of humanity, will never have any permanent effect; else—supposing we could get any agreement on the particular type most desirable—we would soon be a world full of glorious automatons, as perfect physically as blooded stock, as perfect mentally as automatic chess players—and with exactly the heart and soul of both.

Ten thousand times better the race as it is, filled with hatred, disease and sin, but *thinking, suffering, choosing,* above all advancing, however slowly, *toward spiritual life,* than a race of the Robots which science would make of us.

## A SLIP IN THE COGS

It is not often that such a small thing as the change of sex in a pigeon produces an opinion from a scientist which is unorthodox; but such an incident calls from Dr. Oscar Riddle the remark that "the result clearly indicates that the hereditary basis of no bodily or mental characteristics may be considered as irrevocably fixed and uncontrollable." He thinks that all hereditary traits are modifiable or reversible.

We have already dealt with the lichen; Mangelsdorf and Harper have been unable to get the endosperms of a form of Maize to fit the Mendelian law; and now Dr. Riddle. All in all, it seems probable that it may soon be recognized that Mendelism is like some other "laws" which don't always work;

and then the proponent of irresponsibility will have to look elsewhere for comfort. True, Dr. Riddle believes that the means of control of heredity are physical in nature; but he may safely be left to the Freudians and others of that ilk in regard to modification of nature *by effort of will.* Thus scientific opinion seems veering toward what Theosophy has always taught: that whatever undesirable traits a man may "inherit," he need not keep them. The point is that all inheritances, good or bad, are *from our own past lives,* and not from our parents; our character of today is determined by our acts of yesterday; our tomorrow will be determined by what we do with what we have today.

## The Gobi

The Andrews expedition, which, in spite of numerous fossil exhumations in the Gobi last season, failed to locate the hoped-for "missing link," returned with hope undiminished. Mr. Andrews "believes unquestionably that Mongolia will yield the remains of primitive man," and that "we did not exhume the bones of the progenitors of the human race on our initial exploration simply because we did not reach the proper strata of rock." Unfortunately for hope, there *is* no proper stratum of rock—although, curiously enough, the Gobi is the home of our ancestors, though not in the form expected by Mr. Andrews.

Discoveries in the Gobi, substantiating *Secret Doctrine* claims that the Gobi has seen civilization for untold prehistoric milleniums, have been rather rife of late, and it is well on the cards that Mr. Andrews will happen on some more—under circumstances embarrassing to the "primitive ancestor" idea.

If science were at all capable of taking a hint, the skeleton reputations left strewn on the trail of the "missing link" mirage through the desert of nescience, should surely be sufficient. Be this as it may, the search has narrowed to Central Asia by process of elimination.

All types of "ancestral" man so far found have confessedly failed to measure up to our own family tree; the main trunk of the whole tree, as will be seen by consulting Dr. Osborn's classic work, "Men of The Old Stone Age," is *utterly unknown.* Having been found nowhere else, it *must* be in Asia. *Quod Erat Demonstrandum*—as far as the scientist is concerned. Unfortunately he is not wise enough to drop the search where it is.

## A Surprising Thing

> One surprising thing that the writer has always been concerned with is: how many times has a "human race" been evolved during the past millions of years. By that is meant animals—not necessarily resembling man—that could talk and REASON as human beings do. But there is a possibility that such a race lived on this planet, having long been supplanted by other species under Nature's own law of the "survival of the fittest."—(Editorial, *Science and Inventions,* January, 1924.)

That the above should have emanated from a source to which any innuendo against the "animal ancestor" theory would be rank blasphemy, is indeed a surprising thing.

We do not know what evidences have led Mr. Gernsback to his speculation; it is not impossible that some of them may be coincident with those which have cropped up in a continuous support of Theosophy ever since promulgated. In any case, Mr. Gernsback is not alone in his peculiar ideas; Prof. Soddy—by no means a lesser light in the scientific world—thinks that former races mastered radio-activity and left for more congenial planets; for which they are hardly to be blamed!

It only needs for Mr. Gernsback to recognise that the "former human races" are still here, being ourselves and none others, and for Prof. Soddy to recognise that these races did indeed master radio-activity—and several other forces—but that it was the *misuse* of these forces which led to disappearance—for questions to be set on foot which may lead somewhere. But a still further and more necessary step is the recognition that man is not the same kind of animal as the others, and that it was *self-identification* with lower kingdoms which has been the carrier of the evil karma of self-delusion ever since Darwin.

## SOME MORE GIANTS

> "If the skeletons of the prehistoric ages have failed so far (which is positively denied) to prove undeniably in the opinion of science the claim here advanced, it is but a question of time. . . .
>
> Nevertheless, even the 'Giants' have not been left without their witnesses . . . to begin with geology; it has already been confessed that the older the excavated skeletons, the larger, taller, more powerful their structure."
>
> (*Secret Doctrine,* 1888, II, 277-278.)

The intervening years have brought a flood of proof incontestable by any unprejudiced observer, many cases of which we have dealt with.

We now add two skulls of an unknown giant race discovered in South Africa and, if reports are reliable, 26 footprints, 7 inches by 17, in the stone of the Blue Ridge Mountains, on Enchanted Mountain, a region once occupied, according to Indian legend, by a mysterious white race.

Outside the *Secret Doctrine,* we have seen no attempt, scientific or otherwise, to explain these matters or to reconcile them with current theories on the past of the race.

The policy was formerly denial; this becoming impossible, the wiser, but still not permanently tenable one of a discreet silence has been adopted.

Sooner or later—and probably sooner—the whole question will be forced to a decision, and science will have to revise its anthropogenesis in a direction which can only be more in line with the Ancient Wisdom.

## A PALEONTOLOGICAL PUZZLE

Discoveries substantiating the immense antiquity of the race which is taught by Theosophy are increasingly inconvenient and inconveniently increasing.

A highly developed pseudo-cornstalk in the Paleozoic coal deposits, some millions of years ahead of the proper time for such highly organized forms, according to orthodoxy, is the latest.

This will not conduce greatly to scientific acceptation of the Theosophical doctrine of a highly evolved human race prior to the date set by science for the earliest mammals; still it is a *cornstalk* showing which way the wind blows.